

THE CHINESE RECORDER

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Editorial

THIS YEAR'S FLOOD AND FAMINE.

Since making reference in last issue to the famine of 1920-1, news has come of appalling floods and famine throughout China. The International Famine Relief Committee has received verified reports according to which the number of those known to have perished as a result of the floods amounts to 13,115, including 3,000 in Kalgan. The Committee estimates that 15,000,000 people are affected in the flooded areas of Hunan, Chihli, Kiangsi, Fukien, Kuangtung, Shantung, Honan and Hupeh, while \$20,000,000 will be required for relief. According to Reuter's Pacific Service it is estimated that between 10,000,000 and 12,000,000 people are or will shortly be destitute; so when the losses of property and crops are calculated the figures must run into hundreds of millions of dollars.

ADMINISTRATION OF RELIEF.

Floods and famines have punctuated the history of China. It is recorded that in the year 2297 B.C. a great flood of the Yellow River disturbed the peaceful reign of the Emperor Yao, and that the great Yü, commissioned by him, regulated the waters by channels, canals, and dykes. Studies made by several students at the University of Nanking show records of 1828 famines in China in 1996 years between B.C. 108 and A.D. 1911. Seldom has there been a time in Chinese history when

sufficient sums have been set aside for essential conservation work; and almost never in recent dynasties have these sums been applied to their purpose without extensive official dishonesty. May we hope it is possible for relief funds to be administered now without such unnecessary leakage. New methods have been employed in ascertaining the facts. We read of aeroplane inspection of floods in the province of Chihli. The experience of the last famine several years ago is proof that we can have up-to-date constructive methods of relief. It is expected that the following sums will be available for relief purposes:—From the Customs sur-tax \$8,000,000; from a subscription campaign in China, \$2,000,000; from transportation sur-taxes, \$2,000,000; from Mission sources, \$1,000,000; from Chinese sources, \$2,000,000; leaving a shortage of \$5,000,000, which it is hoped to raise abroad.

In this issue our readers will find, in Mr. John Earl Baker's article on "Is it Missionary Work?" particulars regarding missionary participation in famine fighting work; whilst Mr. Yuan S. Djang informs us regarding the work of the China International Relief Commission. We are glad to welcome these co-workers. In an early Mission category of its staff, the workers used to be described as "missionaries and doctors." In the missionary body a great variety of workers are now called "missionaries" and we recognise the missionary work done by the many friends of China represented by Mr. Baker and Mr. Djang.

PREVENTION PROJECTS.

Whilst heroic work is being done to save life, attention must be drawn to the larger question of preventing future famines. In addition to the difficulties of flood control, drought, pestilence, locusts, transportation, etc., there are three personal factors which must be dealt with: the indifference and peculation of officials, the careless neglect of dykes as well as the denuding of river banks, and the fatalistic attitude of many of the people. Dr. C. R. Mills, who accomplished a real famine prevention project in introducing the foreign peanut, wrote in the CHINESE RECORDER for November, 1889, showing the attitude of the Chinese mind in general towards the suffering of fellow countrymen. We are glad to note how far public opinion has changed since then among the Chinese. Students have shown their interest and generosity in eating cheaper food and instituting fast days, putting the difference in cost into famine funds. They have also engaged in various activities to raise funds for the relief of famine sufferers. Some officials have given large sums of money, whilst Chambers of Commerce, Guilds, the Chinese Red Cross, and Chinese churches have given in service as well as money. Of course large numbers of the people are still fatalistic and

say that because of their sins their turn will come yet. Their turn need not come if proper preventive measures are taken. In the last great famine Mr. Joseph Bailie carried out some successful plans for reclaiming waste lands. With help from home, funds and money raised on the field, and with the grant of government land at Nanking to the Colonization Association of China which he organized, he used famine refugees in developing unproductive land near Nanking and in North Anhwei.

FORESTS AND FLOODS.

These early efforts have been developed and directed, especially in connection with the College of Agriculture and Forestry of the University of Nanking. On page 548 of our August issue we gave some particulars of the plans to be developed for famine prevention. These include instruction in forestry, forest research, forest extension, agricultural extension, improvement of farm crops, economic and farm management studies in famine areas, co-operative extension work, plant and animal disease control, rural engineering and agricultural education. In issuing the Famine Prevention Program of the College of Agriculture and Forestry as approved by the China Famine Fund Committee, Dean Reisner says; "The permanent prevention of famines can only be brought about by attacking the problem on a comprehensive scale. What is proposed herein seems meagre in comparison to all that must be done, but we believe it is at least a beginning in the right direction. The improvement of Chinese agriculture and forestry and the conditions under which the farming population lives is not only the cornerstone of any comprehensive and wise program of famine prevention but it is basic to national prosperity and greatness."

THE CHURCH AND THE RURAL POPULATION.

The work we have referred to ought to have the prayerful support of the whole missionary body. From time to time we have heard of the evangelistic zeal of the workers in the agricultural departments of Christian universities. Living and working in the midst of the best educational advantage they have realised that a proper proportion must be kept in the work of spreading the Gospel. Our Master made use of fishermen and carpenters, and as Mr. Bryant says in the first article in this issue "It is an established fact of Christian work all over the Christian world that the best people to work among any given class of society are people from that class." This article raises very important issues, and is an implied challenge to the amount of work the various missions are putting into such effort in China. Mr. Bryant speaks of the enormous scale of the problem to be tackled: the mass of the masses to

be reached. In the succeeding article mention is made of the significance of this problem by Dr. Keller in describing the work of the Biola Evangelistic Bands. (All of our readers may not be aware that "Biola" is the code name for the Bible Institute of Los Angeles.)

It may not be amiss here to quote some of the weighty words of Mr. Wen Shih-tsen which appeared in his article "Back to the Interior" in the North China Daily News Sixtieth Anniversary number: "We talk of progress, of smoke-stacks, of great industries, of higher education, of Ph.D.'s and LL.D.'s, but we forget altogether that, unless we find a golden mean between the ignorance and poverty of the masses of our people and those highly specialized, somewhat glorified personalities in the large cities, we shall have nothing in our country but misunderstanding and discord. The country man and the city man are moving so far apart that they have nothing in common. To the country man the foreign-clothed gentleman from the city is as much a foreigner as the blond person from over the seas. In the country the old traditional customs of China continue. In the country the morality and the social civilization of China is untouched by any attempt to imitate Western ways. In the city many of those who have even been educated abroad with foreign help are anti-foreign. In the country the laws of hospitality, basic in Chinese ethics, are unbroken except by bandits forced by economic conditions to commit every crime for a bowl of millet. The country man is neither anti-foreign nor does he desire to mimic the foreigner. He is a Chinese. He wants to remain a Chinese. He has no desire to be anything else. As a Christian it occurred to me that the foreign missionaries and the Chinese Christians have been devoting themselves principally to work in the cities, where the true Chinese character seems too easily corrupted. Very little work is being done in the interior among the masses of the people, either to educate them, to bring them closer to the modern conception of life, or to offer them the benefits of Christianity. In the city Christianity is often a mere aping of Western ways. In the country it would be something quite different, for there its gospel would be more slowly imbibed and its acceptance more fundamental."

RURAL SCHOOLS WITH A RURAL MESSAGE.

In order to have rural churches and rural pastors effectively serving the rural people, it is obvious that special training is necessary. The former emphasis on staffing city centers with the best of the preachers and teachers with the idea that the country round about would be reached through the city is in many places giving way to a policy of direct evangelization of the country masses through a village movement. In order to meet the newly recognized need not only for specially trained

men but also men with a new viewpoint and a bigger vision of rural service the College of Agriculture of the University of Nanking is developing and presenting four different training courses. The first of these is a series of courses given by the College of Agriculture and Forestry in the University Summer School; the second is a Normal School for the training of rural teachers to be opened next September; the third is a Special One Year course for the training of special workers in agriculture and the fourth is the full four years College Course in Agriculture and Forestry.

In November or December we hope to issue a Rural Number, when articles specially prepared by workers in various departments will write on what can be done for Chinese rural districts.

MISSIONARY ACTIVITIES IN RELATION TO GOVERNMENTS.

We would draw the attention of our readers to an important article on the above subject in the July number of the "International Review of Missions." The writer is Dr. James L. Barton, Foreign Secretary of the American Board of Foreign Missions, who has had unique opportunities of studying the subject and may be regarded as an authority. He here deals specially with such questions as the attitude of missionaries in China to Extraterritoriality; the claim to Self-determination which is now stirring Oriental nations; should a missionary employ an armed guard, or carry arms himself; claiming indemnity for personal losses; affording protection to natives. Dr. Barton does not lay down formal regulations or insist on rigid lines of procedure for all, but he clearly enunciates the principles which are involved and shews the opposite sides from which the problems may be viewed. He is entirely sympathetic with the ideal which would lead the missionary to renounce all that prevents him from identifying himself with the people he seeks to serve—indeed, that ideal is the aim and urge of his essay—but it is also made plain that in so far as we remain citizens of Western nations we cannot 'contract out' or otherwise divest ourselves of any of the rights of that citizenship, nor can our governments escape the obligation of protection when personal or property rights are unjustly infringed. The missionary may indeed renounce his nationality; that is the heroic alternative always open to him if he is convinced that he ought not to claim national protection which is unavailable to his people; but 'no person can be part American citizen and part citizen of any other country.' So appropriate is Dr. Barton's essay to present and practical problems which confront us in China that we would have wished to reproduce it in full, but we must assume that most of our readers have access to the "International Review," and we heartily commend this article for special study.

THE EXCLUSION CLAUSE IN THE IMMIGRATION BILL.

As the RECORDER readers have always been interested in the Christianization of race contacts, and the avoidance of race conflicts, we are glad to print some selected sentences from the letter sent by the Federal Council of the Churches of Christ in America to the Churches of Christ in Japan:

"We deeply deplore the action of Congress and consider that it did violence both to Christian and to American ideals. A majority of the members of Congress did not realize how deeply their action would be resented by the Japanese people, nor did they fully consider the importance of securing the same practical results by means that were courteous and friendly. Certain aggressive politicians from California took advantage of an impending general election. Party politics in Congress really determined the action taken."

"We wish, however, to emphasize the following points:

First: American goodwill toward the Japanese people has not changed from the attitude expressed last September after the earthquake and fire. Our gifts at that time were spontaneous and free from ulterior motives.

Second: The action of Congress was due primarily to domestic and constitutional considerations and secondarily to misinformation and misunderstanding propagated by a small but active group of agitators, and to political forces coming into play at the beginning of a critical national election campaign.

Third: The action of Congress does not indicate that Americans consider the Japanese an inferior race. That idea was never held except among the uneducated and uninformed. The fact is that the more our people know Japan the more they are impressed with the nature and quality of her people. The remarkable achievements of Japan as a nation and of many of her individual citizens have convinced even our uneducated citizens of Japanese capacity and genius. Many object to Japanese immigration because of Japanese superiority!

Fourth: The forces in America making for international righteousness, justice and friendship eagerly desire that mutual consideration and effective co-operation for permanent peace between America and Japan may prevail. These forces are awakening to the dangerous possibilities ahead of our nations and to the need of constructive policies based on goodwill.

Fifth: The staff of the Federal Council is committed to a campaign of international education, both without and within our churches. Notwithstanding the action of Congress we have not lost faith in the American people. Our confidence in the ultimate triumph of our Christian ideals forbids that we lose heart. Recent developments but challenge us to persistent efforts to make those ideals real."

A NEW MEMORY PLAN.

We have been favored with the perusal of a circular letter which has been sent to each of the Bible Societies in China. As the matter is of general interest to all missionaries we give the substance of the

letter. With the wonderful memories of the Chinese, so trained for centuries that books are learned by heart, and repeated from beginning to end without mistakes, the plan seemed a good one:

"Perhaps the cheapest and best way to evangelize the Chinese is through a Scripture Memory Course, at least to make a good start at it. Our present plan is to give every person, who learns to repeat the fifth, sixth and seventh chapter of Matthew without mistake at one sitting, a copy of the Bible in good print Mandarin. After this we offer a course of about fifty chapters from Scripture and ten hymns for which they get a diploma or certificate. The course is blocked out in ten appropriate sections. Those taking the course are expected to repeat at one time one section without but a slight mistake and that not in meaning. We have given out nearly a hundred Bibles in our district of one hsien in about a year and a half and most of those getting Bibles begin on the course of memory work. Two years' experience in this attempt to get the Word read proves to us that we have struck the cheapest and best way we have found to get the people interested in the Scriptures. Many of those living at a distance, whom we scarcely know, have received Bibles. One man of sixty-three came to me to repeat nine sections of this course at once but did not have breath to finish the first section. His grandson repeated the first section for me and he is probably not eight years of age. Both of these were new to us but claim to firmly believe and they regularly attend one of our district out-stations and pray regularly daily and for every need."

THE GOLDEN RULE IN CHINA.

In one of the Shanghai newspapers a discussion has been going on with regard to the public and reserved parks in Shanghai. One Chinese contributor suggests that the rules be modified so as to extend the privilege to those Chinese who are dressed in foreign or semi-foreign style,—a practice the French have adopted and have found quite satisfactory. Without going into the merits of this vexed question we wish to refer to the manner in which a Chinese correspondent quotes the Golden Rule. Although he puts it in the negative form "Do not do to others what you do not want to have done to yourself," the positive phase was undoubtedly in his mind because he concludes his letter thus: "The writer of the aforesaid comment in "The China Press" also suggested that the Chinese should try to have some beautiful parks of their own in the native districts near the Settlement and put at the entrance the sign 'Foreigners not admitted.' This would certainly be a very interesting thing to do and would appease the angry spirit of many Chinese. But I do not quite agree with this sarcastic means of retaliation. If I were the owner of a piece of land in Shanghai I would turn it into the most beautiful park ever designed by human genius and put on the gate in big letters the sign 'Foreigners are welcome.' I believe in the doctrine of overcoming evil by good."

The Nation's Voice

I lie despoiled! Bleeding my life away!
Betrayed to death by rude, unfilial sons!
And no one comes my ebbing life to stay,
While time its sad and ruinous course unceasing runs.
And is there none to vindicate the past?
No one with spirit of a Yao or Shun?
And has it come to this at last,
That all my greatness and the glory of my work is done?

The great ones of my past now sleep in death.
A worthy sleep! But are there none awake
Whose loyalty and freedom are the breath
Of life, whose all is but a little thing to stake
Against my lasting ruin and disgrace?
Where now are those, despising selfish greed,
The pomp of power, the pride of place,
Will sacrifice their paltry gain to help me in my need?

Alas! Wrong rules the land! And helpless, meek,
The people cringe unto a greedy power;
While no one raises voice my good to seek,
An honest leader in this sad and darksome hour.
What baleful spirit keeps the good men down,
The people that have made this nation great,
The sons of country and of town,
The sturdy ones—the brain and brawn of a self-ruling state?

But hark! A voice comes echoing from the past:
The right and truth shall finally prevail;
A glorious nation shall emerge at last;
For all the precepts of the sages shall not fail.
A nation great in righteousness and peace,
In learning, worth, and reasoned justice strong,
Happy at length in war's surcease
And in suppression of its ancient, cruel, unfilial wrong!

ROBERT CASE BEEBE.

The Religious Instruction of the Masses of China*

EVAN E. BRYANT

A DEQUATE discussion of the problem requires: (i) first a careful analysis of the facts relevant, namely, who are the people to be dealt with; what their actual circumstances, numerical, intellectual, economical, etc., considered in so far as they materially affect the putting over of the religious instruction. (ii) Secondly, it requires not a priori dogmatism, but induction of principles strictly based on the results of the analysis, principles as to: aim of instruction, methods to be used, materials to be employed, medium to be used in passing over the latter, type or types of workers required, and the provision thereof. (iii) Thirdly, a study of actual experiment made on the basis of such analysis and induction. (iv) Lastly, an attempt to formulate the more immediate outstanding practical needs revealed in the discussion.

I. ANALYSIS OF THE RELEVANT FACTS.

The first significant fact is the enormous scale of the problem to be tackled; the mass of the masses to be reached. The people to be instructed are nothing less than the whole of the population of China outside of the numerically very small group, relatively speaking, of the officials, scholars, and merchant princes, a mass consisting of all the artisans, shop-assistants, and labourers of the cities and towns, and a trifle of 300,000,000 farmers. Thoughtful determined appreciation of the enormousness of the numbers to be spiritually inoculated must determine all questions of method and the like. Thus plans perfectly good in themselves for dealing with a few thousands may be too slow or too expensive for application on large scale work. Time and cost elements are vital in view of the enormous mass of the masses.

The second fact; half this mass is married women and girls; almost all illiterate; unreachable by men workers; incessantly at work, more so than any of the men as a rule, and so almost unable for the most part to give any prolonged time to receiving religious instruction; very limited in mental outlook; convinced that "we cannot learn," that "it is no good trying."

The third is that, except in a few areas, the vast majority of the males are likewise illiterate, and immersed in a struggle for a bare existence which leaves little time or money for purposes either of receiving or of passing on religious instruction.

* Paper read at the Conference on Religious Education at Shanghai College.

NOTE.—Readers of the RECORDER are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

The fourth, that the masses, except for a few favoured areas again, live in small groups of a few hundreds in each, which means smallness of opportunity at any given time and place, means a piecemeal tackling, means that the time factor again becomes critical. The large scale of the total to be attempted is aggravated by the multiplicity of the groupings thereof, so any method or medium that takes a relatively long time to put over the instruction in any one group becomes prohibitive for innumerable places.

Fifthly, the severely practical fact that the groups are specially separated by conditions of land and water, bad communications, difficulties of transport, that magnify the cost and time of the religious food distribution inordinately, and the apposite fact that, except for the towns and certain market villages, there is in rural areas an embarrassing lack of any housing accommodation for any aggregation of workers visiting them to teach.

Sixthly, the masses talk in colloquial forms, the women extremely so, which are much simpler than even the mandarin used in our versions of the Scriptures, so much so that these Scriptures when read aloud, and particularly when put into phonetic, are far less intelligible to them than is usually realised.

Seventhly, the growth of the population, not in rate but in bulk, is so great that unless religious instruction is effectively carried out on a very large and rapid scale, the "slough of despond" of heathenism will swallow up all the small individual efforts, and swamp them. The population is estimated to increase 1,000,000 a year, the Church 30,000!

Finally, on the positive side, aiding our effort, saving the situation, is this: *Apart from any school or book education other than elementary Bible knowledge, and that, to begin with, limited to New Testament foundation facts and explanations* all these people are capable of receiving the essential thing in religious instruction: that new LIFE in Christ, which on the human side is the product, God using it, of a knowledge of the Christ. Parallel, too, is the fact that having so received they are equally capable of themselves passing it on apart from any special 'schooling' in the ordinary sense of the term. The sufficiency of the elementary under God is the supreme factor in the situation.

The above are the main elements of the problem. That they are so obvious (when pointed out!) as to make their statement trite, makes them none the less significant. Rather, it is a serious question whether, in the shaping of Mission and Church policy, they have not therefore been too largely taken for granted, and so overlooked, by the rural leaders, and, on the other hand, not even recognised as relevant by those mostly engaged in City institutions, whereas, willy-nilly conditioning all application, they should shape all policy. From these follow:

II. PRINCIPLES, DRAWN FROM THE ABOVE ANALYSIS, AS TO AIM,
METHODS, MATERIALS, MEDIUM, WORKERS, AND
PROVISION OF WORKERS.

1. The Aim must be severely limited to what is strictly practical, limited, that is, to what can be done on the scale of the work-to-be-done: mass-realization-scale. Therefore all utopian schemes of realizing in the villages the complex life of big city churches must be discarded as unrealizable, except among the favoured few at the unwarranted cost of the many. We must, for this generation at least, be content to aim at securing the absolutely essential elementary fruits of religious education, namely:—

(i) The production, in groups, of men and women who have a living grasp of the essence of the Christian Faith as given in the main Gospel facts and New Testament explanations;

(ii) Who have these in such form that they themselves can feed themselves on the Word, apart from the continued presence of the first or other teachers;

(iii) And in such a form, too, that they can readily communicate them to others.

(iv) And we must be content for the time being that the expression of this life be simply in the new quality of their characters, in the simple virtues of purity, truth, kindness, love, joy, peace, freedom from demon-fear, Godliness, and other fruits of the Spirit, expressed, not in so-called "Church activities," but in workaday business, farm, and domestic duties and relations; the "activities," not even recognised as such, Christ looked for, witness the Good Samaritan, those that won the "in as much as." This must be stressed in view of the prevalent contrary view in high quarters, witness the Report of the "Commission on the Future Task of the Church," approved by the 1922 China Conference, section on Country Churches, p.24, §c, and p.25. §c. If the recognised aim of the Christian movement in the immediate future is to be the production of such utopian churches as therein described, all the salient facts of our analysis declare it to be impossible except for an utterly inadequate number of favoured mission outstations.

The above minimum may be realised, more cannot, on the scale of our real task, by reason of time, costs, the smallness of the communities concerned, and the fact that half the people, the women, are not capable of more for the present.

2. *Methods:* (a) Efficient attainment of the limited aim in *minimum time* must determine crucially choice of method. The people cannot usually be gathered together for instruction for many days at a time, and even where they can, the longer the time any worker has to

spend on any given group the more workers must be employed to cover the field. Note: Minimum time does not mean flying visits, see below under "materials" § (a).

(b) *Minimum cost* must also determine choice, for in view of our facts neither can the finances of Churches and Missions hope for generations to overtake the task, nor on the side of self-propagation is any principle but minimum cost practicable for the Chinese man and his wife.

(c) *Spontaneity of expansion* is the acid test. The methods chosen must be so easy and effective that the villagers themselves can and will carry on the religious instruction of their uninstructed neighbours, and carry further their own enlightenment. Minimum time, minimum cost, spontaneous expansion, these three, and the greatest of these is spontaneity.

3. *Materials*: The literature used for the communication of the living knowledge, and later for the continuous personal feeding thereon, must be:

(a) Limited, like the total aim, to the very essentials, that they may, as a whole, be put over in the least possible time. But it is essential that the individual or group dealt with by the paid worker passes on not with a very partial presentation of the Gospel, to be supplemented by some distant future visit, but with as complete a grip of the vital things as possible. To do this in minimum time means boiling materials down to the very ultimates.

(b) The literature must cost as little as possible.

(c) It must be in such simple language that the "wayfaring man" even may understand it, and the woman not be caused to stumble over-much. This demands colloquial editions, several. But a colloquial version, even if limited in utility to but two provinces, will still call for large editions worth printing, if the work is on a scale at all adequate to needs. All calculations based on an illiterate public are reversed when it becomes book-wanting.

4. *Medium for the transmission of the literature*: This must be chosen on no high-brow theoretical basis, but specially to meet all the above conditions, minimum time, minimum cost, extreme easiness and effectiveness unto spontaneous use, all considered with one view point only, the accomplishment of the Church's primary task: the religious instruction of the masses unto Life in Christ. It must be remembered that our all important business is with the common people and with their soul-life, not with the literary or linguistic future of the nation. That is the nation's not the Church's task.

5. *The Workers*: Adaptation to work to be done must dominate selection. Briefly, they must be not merely *for* the people, but *of* the people. If this seem revolutionary, remember that it is an established

fact of Christian work all over the Christian world that the best people to work among any given class of society are people from that class. The Student Christian Movement is based on this. The Salvation Army is based on it. We know that the working man is best reached not by the man in the frock coat, but with the working man's neck-cloth; so to speak. Even in China the last person to reach the College student is the farmer or the artisan. And, if we only had eyes to see it, the last person to reach artisans and farmers is the highly trained, highly cultured College graduate, or even middle school product. They do not, cannot know the problems of the farm hand or of the apprentice, his temptations, his needs. Intellectually they are miles apart. Few can stand the rough life and food, the staying in miserable houses, and hovels, incidental to really reaching the masses. For women's work especially, girl-students, and even the modern student wife and the women folk of the people are even further apart. To look to them for the workers is like looking to Society Ladies of the West End to reform East London. Besides they can only be had in ones and twos to meet the needs of innumerable hosts. The education needed, apart from a firm grasp of the leading Bible truths, is that of the university of life, rather than of the schools: Lincoln's and Moody's. Neither psychologically, economically, nor numerically can the situation be otherwise met. The able young farmer, the fore-man carpenter, the alert widow, the mother of a grown up family, these are your workers!

III. ACTUAL EXPERIMENT BASED ON THE ABOVE FACTS AND PRINCIPLES.

1. *Localised experiment:* Made in Tsangchow Mission District in the winter of 1923, in a rural area known loosely as "The Forty-eight Villages," time three months only. One paid evangelist, a man from the people, with relatively little scholastic education, first for one month, with the help for that month only of a missionary, trained thirteen voluntary teachers, all men from the people, and then with their aid held classes in fifty-seven villages, of a fortnight to a month's duration each, not more, and taught to read efficiently and freely 630 adult illiterates, with the result that since then to date, April 1924, it is estimated from their letters received from even as far afield as Manchuria, and from local examinations, another one thousand people have learned likewise, by self-propagation and voluntary classes. *Medium used:* the Wang-Peill Phonetic Script. *Materials used,* a teaching sheet, blackboard, a primer of a few pages, and Dr. S. G. Peill's Book of New Testament Selections, in Wang-Peill phonetic, containing illustrative passages covering, the fewest possible verses, the heart of the Faith: the idea of the One God; man as sinful, and needing a Saviour; an outline of the Life, Death, and Resurrection of our Lord,

and the Coming of the Spirit; some typical miracles and parables; key passages from John's Gospel; and in a second part, consecutive condensed doctrinal teaching, all in Scripture, on the ideas of sin, judgement, forgiveness, new birth, etc., a map to, a guide-book through, and a distillation of, the New Testament. *Method*; group classes intensive teaching for periods of two to three weeks.

2. *Widespread experiment*, carried on at various times over whole Mission area, in far scattered sections, still using men and women from the people for the people, and short period group teaching, for a month at the outside, with same materials and medium. *Results*: the definite aim, groups of people with definite grasp on the New Life, able to feed themselves, and to themselves pass on the life-knowledge, without the continuous presence of their original teachers, are actually forming, and spontaneously increasing. A girl thus taught in hospital, for example, returns home and voluntarily teaches several other persons, and several of these come in for further group Bible training, and now a Church of several baptised members, not of bricks and mortar, has arisen in her village, and carries on itself. In many places village leaders, taught for the most part through the said phonetic, and able to read fluently with it in public carry on the Sunday services, and week-night Bible-study-prayer-meetings, the professional evangelists (pastors) not coming near them for many months. The women, too, have caught the letter-writing habit! The lady missionaries are sometimes almost embarrassed with the number of letters they send in, in phonetic, of course. The same, to a much greater extent is the case in all respects in the larger rural area of the Siao-chang Mission.

It has, therefore, been proved out that the limited aim can be effectively attained at minimum cost in minimum time with purely non-scholastic Biblical material, with the Wang-Peill phonetic, using workers from the people, with spontaneous reproduction following. The best workers, be it noted, proved to be those who were either illiterates formerly, or at least persons who have not been educated far above the people they work for, while the more highly book-learned workers, as a rule, show less patience and sympathy with the learners.

In all the above it is not forgotten that without the Spirit of God all methods, etc., are useless, but as the human side of the work is under review, its elements alone have been stressed.

IV. SOME OUTSTANDING PRACTICAL NEEDS NOW EVIDENT.

1. *Thorough-going application* of the above principles, even to the "scrapping" of work otherwise good in itself, but which cannot be worked on the big scales required, because not being quick, cheap, easy, self-feeding, self-extending, all without sacrifice of the vital thing aimed at,

they depend mainly on the finding of, financing, and continuous employment of large numbers of costly paid mission workers or Church pastors.

2. *As to Workers:* we need not so much concentration on the securing and training of a few leaders highly qualified scholastically and theologically, experts in religious philosophy and pedagogic minutiae,—except so far as they are needed for city pastorates,—as for urgent, big scale effort to secure and train in elemental essential Bible knowledge, and in the use and teaching of phonetic script, the most simple available, large numbers of men and women of the people drawn from the school of life. Any lack of elementary schooling should be given them where required, not as now in the majority of our Union Bible Schools, made a barrier to their training.

The extent of such schooling must not be such as to lift them too far out of their future environment. The buildings in which they are to be trained must not unfit them for the buildings in which they will mostly live in the villages. Country workers should not be trained in big cities, but in rural surroundings. The place of the super-trained man or woman is either to work in big cities among other super-trained men and women, or to take the place of missionaries as superintendents of large groups of field workers. But foot-sloggers and sergeant-majors are more needed than 'brass hats' in the Holy War.

3. *As to Voluntary Workers:* the need is not to worry about getting them so much as to see that the aim is so realizable, the methods, materials, medium used are so cheap, simple, speedy, effective, that any person of good will can easily use them to teach others in their very limited spare time. Voluntary workers will spring up of themselves. In the experiments outlined above, the results are so getable and successful that people are encouraged naturally to ask for instruction, and to offer teaching to others, witness the spontaneous growth of the work. The masses know a good thing when they see it. Failure to obtain voluntary workers in Church life is due, our experiment suggests, to the fact that the so-called Church activities are often too costly, in time, money, and brain-effort, for the ordinary individual. Adjust your work to your workers, and you will find workers working of themselves.

4. *Materials Needed:* in addition to that already mentioned, which is published both in Wang-Peill phonetic alone, and also most fruitfully in parallel column with character, there is the New Testament now published in that phonetic in full, as well as in the National phonetic. A hymn book with Wang-Peill phonetic on one page and character on the opposite page, is now of proved worth. But there is need of attempts to put the Gospels into colloquial, phonetic editions. One in

Luke has been prepared for the press, as a start. Especially needed are simple homiletical and devotional commentaries, not copies of Western books, attached to the text of Scripture portions, or of the Gospels and Epistles, specially prepared by those who know the masses, with Chinese village view-point and needs in mind. After this is met, simple literature on agriculture, home care, and child-needs, village sanitation and the like, and a monthly church-family newspaper with some general news will be needed. These must all be of the simplest, cheapest, homeliest, kind, published in parallel columns of character and phonetic, or with them on alternate pages.

5. The outstanding need is that the official publishing bodies of the Churches and Missions, such as the Sunday School Union, the Christian Endeavour, the various Tract Societies, should recognise that the Wang-Peill phonetic has proved itself out as a perfect medium for the purpose intended, our purpose, the education of the masses into Christ for at least the Northern third of China, and print material in it as well as in Native phonetic. That in areas where neither of these is suitable they should encourage further effort to develop as soon as possible one that is. Phonetic, as many kinds as may be necessitated by widespread need, must be welcomed. Needs of the masses must determine welcome, not the ideas and aims of the learned. The way supplies are bought up will soon prove which are effective systems. The cost of unsuccessful experiments, like depreciation of college buildings, and lives laid down, must be accepted as necessary wastage of war. There is that which scattereth, to the illiterate masses, and yet increaseth.

The Biola Evangelistic Bands

FRANK A. KELLER

[E]VERY thoughtful missionary must face the fact that 80% of the Chinese still remain unevangelized in spite of the more than a century of arduous, self-sacrificing toil, in spite of the steadily increasing force of earnest and enthusiastic missionaries numbering now over eight thousand, in spite of the still greater army of Chinese workers, and in spite of the splendid organization and equipment of the Christian forces in all the large cities of this great Republic.

He who frankly recognizes the problem must with equal frankness ask two questions: Why are we making such slow progress? Are there any better methods of approach, any more strategic forms of attack?



Some members of the Tao tribe of aborigines as Biola Evangelistic Band No. 1 found them



Some members of the Tao tribe of aborigines as Biola Evangelistic Band No. 1 left them



PRINCE FENG OF THE TAO TRIBE OF
ABORIGINES



GOPEL REST HOUSE NAN YOH, 1923

At the recent conference of the National Christian Council repeated reference was made to the vital connection of this problem with the great masses of people living in the rural districts, in villages far away from the metropolitan centers, in thousands of hamlets up on the mountain sides, and in the large number of aboriginal tribes which have been shown to be so responsive to the Gospel whenever it is brought to them. Surely the summons comes to us with startling emphasis:—"Lift up your eyes and look upon the fields."

Two words were heard frequently in the recent conference, "The Rural Church," and "The Indigenous Church," in the combination of these two words into "The Indigenous Rural Church" we undoubtedly have the key to the solution of this arresting problem. Let this be granted and at once other questions crowd in:—"How can the Indigenous Rural Church be founded most quickly and solidly? How can its spiritual growth and efficiency be assured? How can its self-support and self-propagation be actualized?"

The deep conviction that there is a method applicable to all parts of China that will accomplish just these things is the reason for this article. Moreover, this conviction is not a mere theory, it is an established fact proven by fourteen years of joyous experience with the Biola Evangelistic Bands. Beginning in 1910 with one band working in Hunan the work has grown until now there are twelve bands working in three provinces under the direction of the Hunan Bible Institute, and a number of similar bands working along the same lines in several other provinces under the direction of the particular mission agencies concerned.

A letter just to hand from a missionary says:—"We never can thank you enough for sending Biola Evangelistic Band No. 10 into our district, they have done good work and are highly respected by all who know them. If it were not for their help the people in this district would have to wait a long time before we could cover such a large field and bring them the Gospel message. Fengchiapu is the fourth out-station opened since the band came to us. All these out-stations are promising, souls are being saved and eternity alone can reveal all the good they have done."

Another missionary writes:—"There is now a little group of worshippers in each center worked by Biola Evangelistic Band No. 6 during the past year," and still another writes:—"I believe that this method of band work is the key to the rapid evangelization of China."

A practical incident in the work of Band No. 10 will illustrate one feature of the method and its results. Either the leader or the assistant leader of the band stays at the headquarters to receive and talk with inquiring guests. One evening a barber was attracted by one sentence

spoken by the preacher at a street service. He went back the next evening to hear more and in response to the invitation given, came on the following morning, to the band headquarters to inquire more fully about the Gospel. This barber, Chow, was the terror of the town. He was a drunkard, opium fiend and thief, he had pawned the clothing of his wife and children to satisfy his appetites. No one would recognize him on the street, he was an emaciated, ragged, dirty wretch and was both feared and hated. But the Gospel had gripped him and he came daily to learn more about it. One day a prominent scholar came for a chat with the leader but seeing Chow there he went away and returned after the barber had left. The scholar said:—"Many of us are interested in what you have been telling us and would like to come here often, but if you have such men as that barber Chow around we cannot come." The leader at once explained that Christ's mission was to save sinners, and that he could not ask Mr. Chow to stay away. However, both men continued to come, but if the scholar saw Chow inside he would leave and return later, and if Chow saw the scholar there he would do the same. Both men were soundly converted. Chow gave up drink and opium, his cheeks began to round out, he cleaned up. Being an exceptionally good barber his trade soon came back to him. The scholar convinced of the marvellous change in Chow became his warm friend; soon they began to come and go together and Chow was a frequent and welcome guest in the scholar's home.

One of our strategic plans on entering a new center is for each member of the band to form a personal friendship with one or two individuals in the center as illustrated by the incident just given, and then by frequent calls and kindly attention of various kinds seek to lead the one or two friends to faith in Jesus Christ. As the leader and the twelve men in each band are all doing this intensive work the almost invariable result is a nucleus of a few personal friends who have become enthusiastic believers in the Lord Jesus Christ. The cook connected with each band is also an earnest Christian worker and uses his marketing as an opportunity to lead men to Christ.

Every September the workers of all the Biola Evangelistic Bands come to Nanyoh for three weeks of Bible study, conference and prayer. Their work for the past year is reviewed with care; difficulties and problems that have arisen are discussed and prayed over, and such changes made in plans and methods as seem to give promise of greater efficiency. Christian workers from many missions in Hunan and neighboring provinces also attend this conference, and the students of the Bible school in Changsha begin the year's work here. Prominent teachers from China and from the homelands lead the delegates in the morning gatherings, and the afternoons are devoted to personal evangelism among the

thousands of pilgrims who come to Nanyoh at that season. Our band workers, Bible school students and guests all take part in this practical work, and each man talked with is presented with a suitable book to take home with him.

Two years ago a young man arose in one of our evening meetings and said:—"I am Deng Gwoh Ren, my home is Anhwa Hsien, eight years ago I came to Nanyoh as a pilgrim. One of your workers talked with me and gave me a copy of 'Selected Portions of Holy Scripture,' I read this book, and becoming convinced of its truth gave my heart to Christ. This year I have come to Nanyoh for three purposes; first, to look at the old shrines where formerly I worshipped the false and useless idols; second, to try to find the man who gave me that book and to thank him for all the joy and hope that fill my soul; and third, to bring to this conference the greetings of the church of which I am now a deacon." A year later Mr. Deng was appointed by his mission as an evangelist, he has led the members of his immediate family and many others to faith in Jesus Christ.

The Biola Evangelistic bands go into a new center simply as Christian Chinese going to their own countrymen, *no foreigner goes with them*, though after the work is well under way the missionary in whose field they are working is a welcome guest. On reaching a new center the field is first studied with care and the work mapped out, then after a day or two of prayer a systematic visitation of the homes and shops begins, the men going out two by two for this work. There is no hurry and no display, the work is quiet and thorough. As soon as practicable, evening preaching services are begun, also separate evening Bible classes for men and women and special classes for children. When, after several weeks, the band leaves that center, there is not merely a group of converts, but an organized body of believers who have learned to love and study the Bible, and who have chosen one of their own number as leader in the united Bible study which they plan to continue in the room which they themselves have rented and furnished.

A recent report from our Band No. 11 gives a striking illustration of the practical results of this house-to-house visitation. Mr. Sie Mei Seng, a very industrious and prosperous farmer, had lived for ten years in close proximity to a Gospel Hall, but regarding it as the headquarters of a foreign religion he felt that he had no time to waste upon it and so had never once heard the Gospel. But Biola Evangelistic Band No. 11 began work in that district and two of the workers visited Mr. Sie in his home, earnestly and simply they told him of the one true God, and of the great offer of salvation through faith in Jesus Christ. The story told in such a quiet, personal and friendly way, gripped Mr. Sie; he became greatly interested and finally decided for Christ. Soon

he brought the other members of his family to the services and he actually found time to go out with our workers visiting in the homes in this and other villages.

The principals of many schools have invited our workers to speak in their schools daily for one or two weeks, and several military commanders have invited them to conduct two hour Bible classes daily for the officers and soldiers in their camps. At the present time a most hopeful work is going on in two widely separated military centers.

In this band work, a thoroughly trustworthy, enthusiastic, tactful and well-trained leader is an absolute necessity. With such a leader and a little group of earnest and devoted men the work may be started with full assurance of success. The wages of the men should be just as low as possible, it should be made a matter of truly sacrificial service, and whenever possible men should be encouraged to join the band for a few weeks or months without salary, receiving only their board. Several disappointing failures have been made because unworthy men were employed and salaries that made it too good a job were paid by missionaries who were eager to try out the plan, but were too eager to be willing to wait long enough to lay solid foundations.

In the Biola Bands an hour and a half of intense, united Bible study precedes each day's work, for the mere method will not of itself bring success, the method must be backed up by true spiritual power.

The reader is urged to distinguish clearly between the regular Biola Evangelistic Bands and the student bands of the Bible school. The regular Biola Bands are out on the field continuously from the first of October to the middle of July, while the student bands are out only during the summer and winter vacations. Our students are organized into bands, each with a student leader and go out in Changsha and its suburbs for practical work three afternoons each week during the school year. During the summer vacation of two months, and the winter vacation of one month they go out into the rural districts where they work along the same lines as the regular bands.

Last winter during the four weeks' holiday our ten student bands visited 5,971 homes, 229 persons enrolled as inquirers of whom 78 definitely accepted Christ. Eight homes were cleared of idols and one new preaching center was opened. Thus our students are given not only careful instruction in the principles and methods of rural church work, but they are given the practical training that makes them enthusiastic experts in this all important enterprise. Among the 135 students in the Bible school at Changsha are men and women from 12 provinces and from 18 different missions, a representative body which makes possible a careful study of various methods of church work and favors the

forming of nation-wide friendships which will be of inestimable value to our graduates in the years to come.

Limitations of space forbid further details here, but we will be glad to answer by personal letter any questions of missionaries who desire to undertake this most fruitful method of evangelism and church development.

One Definition of Indigenous

JANE SHAW WARD

IN China to-day, missionaries and Chinese Christians alike are hoping, working, praying towards a time when the Christian movement in China may become truly "indigenous." The word is used to conjure with, and numerous projects are launched in its name.

As various plans are considered, inducements offered and pressure applied, in order to hasten the Chinese Christian movements into "indigenoussness" (why not a noun to that useful adjective?), a large measure of success can be hoped for only if we are reasonably agreed as to what we mean by the term as we apply it to Chinese Christian institutions. Yet the widely different methods we are using in order to attain the desired end, would indicate a lack as yet of fundamental agreement as to its significance. To some an indigenous church means, apparently, one in which the Chinese themselves raise and control the church funds; to some, that they raise some funds locally and control all moneys whether raised here or "at home." To some a local institution locally administered is indigenous; others again use the term to point towards a time when Chinese men and women shall control the institution concerned, direct its policies, disburse its funds, and determine the appointments on the field of both Chinese and foreign workers. To yet others the term means the striving toward something far more deep-reaching, and more difficult of definition and attainment.

As ideas are developing and changing, the meaning we attach to a word must also be allowed to change. A definition is nevertheless often helpful in clarifying our thought. One simple and accurate definition of "indigenous" is "native-born," and with this our thoughts are turned at once from the idea of power and control to something vital, organic, creative.

At heart, a movement to be indigenous must partake of the qualities and genius of the people among whom it is developing. If it originates within the country, it will grow up to embody the racial characteristics of the people of the land. If the movement is brought in from without, the hope that it may become an organic part of the country's life is in

inverse proportion to the extent to which foreign technique, method and control exercise a moulding and directing influence over its development. For a movement to become creatively indigenous is a process of growth—intangible, usually slow, and by its very nature one that cannot be directed, and must not be pushed and hurried, from without. This criticism may seem elusive and nebulous. But the truly indigenous development of a movement introduced from abroad is an elusive intangible thing. It cannot be measured or stated in terms of bricks and mortar, of dollars and cents, or even of authority and control.

Lest we be tempted to feel that this meaning for the term involves us in a passive and half hopeless attitude towards the future of Christianity in China, let us at once recognise the fact that Christianity will hold a powerful place in China's life long before it becomes truly indigenous. Moreover history is continually giving us encouragement regarding the way in which, as time passes, a religion may become typically expressive of national genius and yet keep its own essential characteristics. The truths of Christ's teaching are universal, and so simple and fundamental that they may become a part of any civilization and find their expression in forms and philosophic formula natural to any race. As an illustration we may consider how wholly Christianity, which is Oriental in its physical origin, has become a part of the civilization of the West. It is true indeed that our Western civilisation, though it has been incalculably altered by Christian thought, is not Christian; but it is also true that the ways in which we have organised and interpreted Christianity *are* essentially Western. We have created a Christian movement indigenous to the West. Until the Chinese and other Eastern races have absorbed the principles of Christianity, and interpreted them into Oriental terms of philosophy, organization and living, the infinite possibilities of Christ's message and life will be only partially revealed and recognized.

Are we in danger then of delaying this development because we are propagating, not Christianity itself but our Western version of it? Is there any danger that we shall set China's thought of the Christian religion in a Western mould? Probably there is no such danger; but we are all realising that in the immediate present, delay and loss may result from a mistaken or shortsighted policy regarding Western missions in the East. For race, and race characteristics, are mysterious things, and if by indigenous we mean that which expresses in an organic way the nature and life of the nation concerned, then as we deal with Christian institutions in China in their slow growth, one of our most real, and sometimes one of our most difficult, services to our cause will be to exercise over ourselves, and over our home-boards and the home-bases, a deliberate and conscious control.

This is not to express a fear that the West will Westernise the millions of China. The race characteristics, present and potential, of the great slow-moving masses of this land are, for good or ill, beyond the reach of present-day Western pressure and efficiency. This, however, is not true in the same way of the Christian movement.

Very recently a young Chinese man, an acknowledged leader among China's Christian young people, stated that he felt that there was a very serious question as to whether the forms of religious organization into which Christianity has set in the West, can ever become indigenous to the Orient; whether Christianity, without a complete break with Western forms and institutions, can ever become an organic part of the country's national life, and express for the people at large the true genius in China. This question, seriously asked, gives us to pause. Everywhere we who are foreign Christian workers are thinking and re-thinking our duty, and deeply troubled, are trying to find our new place in the changed conditions of work on the mission field.

At the heart of the problem lies the question as to how the Christian enterprise can take a characteristically Chinese form while foreigners are carrying large responsibilities within it. For some the problem would be solved by deciding that the foreigner has as his sole responsibility the sharing of the Christian good news, that when he has gathered a small group of converts, he should go on and leave them to develop their own forms, interpretations and expressions. Let us not, in these days of uncertainty, be too sure that this solution is wholly wrong. But to those of us who cannot see the problem so simply, certain more or less negative aspects stand out boldly.

It is impossible to state them briefly without appearing to exaggerate the facts in certain directions and to slur them in others. But the attempt to get them before our minds is interesting, even though it will appear to many a very partial, perhaps an unfair, presentation. The problem is many sided. To consider it adequately would be to study into mission work, in all its forms and activities. But the statement of one or two outstanding factors may stimulate others to a deeper and more far-reaching study and presentation of the subject.

When mission work begins, it is apparently necessary that foreigners should occupy the places of first responsibility. In Christian work in China, they have held great power,—till fairly recently, the balance of power. It is true to-day that in many missions final responsibility is being given to Chinese leaders. But to hand over to a group of Chinese employees and board-members the administration of an organization set up along Western lines, will not always entirely meet the difficulty. Under the pressure of carrying on activities already

in motion, their programs are usually so crowded that little time is left for concentrated thought. And much time and quiet concentration are needed on the part of a Chinese board or staff if they are to re-think the organizations, policies, and modes of expression of the work in hand, in order to direct its growth along lines characteristically Chinese.

The problem is further complicated by the fact that a considerable number of the younger Chinese leaders have spent their most formative years under strong Western influence, and, when ready to take up work, have been placed in positions of great responsibility in institutions whose type and methods are already set and established in a Western mould. One is often surprised and deeply impressed by the fine way in which many of these young people, without lowering the essential standards of Christian living, have refound their old friendships, and have become quickly and truly a part of home and family life. But for others, especially for those who immediately on graduation, have accepted responsibility in some institution of Western type, and even more especially for those who have made their home on the campus or within the institution, this situation is more difficult and it may be several years before they become in national interest, sympathy, fellowship and understanding, real factors in the development along Chinese lines of any institution or movement.

Moreover even when much has been entrusted to Chinese leaders, missionaries still remain as "advisors," "senior workers," and representatives of those powerful bodies abroad which are able, and sometimes willing, to impose rigid and often thoroughly Western terms as the condition of their contributions of money and missionaries. Not infrequently these terms and conditions are framed with the express purpose of encouraging the movement to become indigenous. That "indigenous," and "self-supporting" are sometimes used as synonyms indicates the extent to which we have confused financial responsibility with creative self-direction.

A further complication is not infrequently introduced into the situation. A board, or group of specialists "at home," recognise some outstanding need in China, and undertake to meet it. Because they want to go forward only if they are sure the plan commands "the support of the Chinese," they devise a scheme whereby such support must be secured before the contribution is made. Often China has greatly benefited by such undertakings. It is, nevertheless, true that to challenge a Chinese board on terms framed in the West, and to have the terms accepted and met, may make the movement concerned more independent, more self-supporting, more successful, but it does not by any means necessarily make it more indigenous. Indeed the result may be the exact opposite.

Frequently the building, the equipment and the program made possible by such offers are quite distinctly un-Chinese. The plan proposed may, for example, be inherently American or British. For the country of its origin it may have many virtues, and yet in China it may cut across unseen lines of social development or spiritual tendency; left to themselves Chinese leaders would not have evolved such a plan. But they are very busy men and women; they are working at Western tempo, in an organization built along Western lines, and when they are faced with a brilliant offer and asked to make a speedy decision, they do not find time to think deeply into the philosophy of possible results. Moreover, a group needs great courage to refuse a possible benefit to a work they care about, even though they feel that the occasion is untimely or the offer somewhat inappropriate.

In another case the acceptance of a plan which in itself is in no way opposed to natural Chinese development, may bring about undesirable results. The pressure of a demand for immediate, generous and enthusiastic Chinese response in time and effort, may seriously affect plans that have developed slowly and are maturing in ways natural and encouraging. To drop these, or to lay them aside for a period of time in order to meet this crisis—in order to rise in response to this splendid challenge,—may be just what the group at that moment needs. It may on the other hand, be disastrous to what might have been a more normal and for more long-fibred development.

Or sometimes, when the organization concerned is considered as an isolated body, the offer is wholly for its good. Yet its acceptance may be undesirable because conditions will be created which are harmful to other movements developing in the same community.

The plea may be made that there is no coercion, and that in all such cases the offer should be refused. True—but it is asking a great deal of practical-minded men and women to refuse a shining temptation for abstract and theoretical reasons.

We have brought into China with Christianity, the many-wheeled organizational forms of the West, and we demand much from Chinese leaders when we ask that within such organizations they shall develop ideas, methods and expressions distinctively touched with the slow, deep-moving, contemplative Chinese genius. Because of the difficulties already inherent in the situation, it seems unwise to add the spasmodic pressure of these specially created crises.

Other aspects of the difficulties we have created and are now facing, are illustrated by a consideration of the whole question of building and equipment. So far in mission work, an overwhelming percentage of our buildings are of a purely Western type. Inherent in them are Western implications regarding methods of work and forms

of life. That many of the more recent of these buildings have been paid for wholly or in part by Chinese money does not at this point affect the argument. The buildings convey to the Chinese men and women who see them an exotic, "foreign" conception of the religion they represent. They are also bound to exert over those who use them, an intangible but ever-present influence which will definitely affect the forms and types of activity that take place within their walls. Other illustrations could be brought forward of our fumbling attempts to hurry into existence that which may grow quickly, but must grow from within.

The situation has indeed increasingly its encouraging side. Churches are developing original forms and types of work and worship; individuals are expressing Christianity in ways inspired by their own creative thought. Not infrequently in the past such developments have been frowned upon as "not in line with our policies." To-day they are often welcomed as an expression of that very spirit after which we are seeking.

We foreigners in China, recognize that by the very nature of the case we cannot originate the indigenous developments we long for. We are schooling ourselves not to force Christian living into Western moulds. And to this self-control we are fain to add a vision delicately sensitive to recognize and encourage the beginnings of really indigenous developments, whenever they shall appear.

Principles Involved in Founding an Indigenous Church

NETTIE M. SENGER

THE one great work of the missionary is planting an indigenous church in the life of China's millions. As the seed is being sown, it is scattered in their hearts where they are in their local village environment and it can best grow to strength there with little change from the outside. This gospel seed welds itself into their learning, emphasizing and enlarging it rather than displacing it. It weeds out the superstition and false beliefs leaving the good to give Chinese color and flavor to the new Christian truths being taught.

We in teaching may not force upon unwilling minds a certain amount of information. Education rather, is the *discovery and exercise of the powers of the individual mind and character*. We need to be very careful that the form in which we clothe the truth taught is the form in which it can best grow in their lives. We need be careful too that it is presented so they will be able to assimilate it. The gospel

is not contained in the letter or form, it is expressed by it but not confined to it. We may not force them to take our form for they may not grow the same shape and size and hence cannot be put into the same mould as we are.

Spiritual truth finds expression in material things. The people being taught must not be permitted to get a wrong perspective and put the material side of Christianity first. The external is the servant not the master, it is the last not the first. Appeals to the home church for "Men and money or else God's work cannot be done" are wrong. Our work is not dispensing funds, it is imparting a life, and it is possible to be done with little funds. The nature of our appeal regarding spiritual and material things, also their importance, has its bearings on the lives of those taught, and our attitude as to this relation will do much to mould sentiment either for right or wrong. "Only by spiritual means can spiritual results be effected, yet the spirit works through the material."

Religious teaching may never be divorced from the real life experience of the people. Too often their church going and religious observances are accompanied by no power or manifestation of the Spirit's presence. In short "nothing happens" in their lives because of religious teaching.

If we would teach them of sin we must begin with something that is known to them as sin, and educate the conscience so they will gradually live on a higher moral and ethical plane. They can only *know* as they push on and experience new things. We may never take difficulties from them but only guide them safe through perplexing problems. It is in surmounting difficulties that they gain experience, strength and new vision. Success may be said to be spelled by 'patience' in long suffering and much teaching. We must do *with* them and not *for* them. We may really trust them, they are worthy of it. We are preachers of a gospel and not of a law. We do not bring a system of law to them in creedal religion. We come with life, *abundant life*, and no law is wanted or needed only as it grows out of their need in their struggle to live their highest in the spirit of Jesus. If we give principles the law will take care of itself.

New believers also must not have taken from them all the festivals and occasions dear to their hearts, but rather have them purified by the search light of truth in the gospel, and *never by missionary opinion or preference*. When the Spirit of God takes hold of their lives as He must have done to make them believers He can lead them as truly as He does the missionary into the greater truths and experiences which will show them how to purify existing festivals. Christianity in China if indigenous must be peculiarly Chinese and this can never be if all

the practices and festivals of the past must be displaced by those from the West.

The ordinance of baptism while of importance, is but an outward rite witnessing to the fact that the one baptized has experienced an inner change. Until that inner change is manifest to the world the rite should not be administered. Confession of faith with no evidence in one's actions and life is not enough for baptism.

In all parts of the Christian world Sunday has come to be a day of rest and worship, sacred and different from other days made so by long and universal usage. Is this attitude vital to the life of Christianity in China and must it become a part of the indigenous church? There is no value in telling them to observe Sunday as we know it in Christian experience. The words would fall into space and would not reach hearts. Yet when we know all it has done for the Christian world we cannot afford to be silent concerning it. Let us seek for the principle involved. We who are laying foundations must *actively* spend our Sunday helping them to realize the profitableness of the day and show them how it may be used to lead them on and promote the higher life. This cannot be accomplished apart from the missionary. And in it we face a real cost. Are we thus willing to give our Sunday that they have a Sunday? We are not in China to spend the day as we individually love best to spend it, we are here to *help them* spend it right. Laying down rules and staying at home enjoying ourselves has no advantage to them. In regular teaching give them principles showing how the day may bring to them the best for their spiritual lives and live *with them* on that day helping it to be the best for them. After a while they will grow into the spirit of it. If there are rules which no doubt there will be let them be made by the nationals who have grasped the spirit of Sunday from us. It is not a day when all *must* go to church and Sunday School. We may not thus cheapen Christianity. We should make everything so instructive and inviting that they will want to come. This includes teachers, school children, servants and all whom we would expect to come to church. The best methods must be used in preparation and presentation in all teaching and preaching. Take time enough to prepare the best and let them come *if* they want and *when* they want. Make it attractive and instructive to all classes. They will want to come, perhaps not at first, but if it is so rich and good they will not want to stay away because of the good teaching, good feeling, and goodwill that exists there. And when they do come their sympathies will already be enlisted for there will be no compulsion under which they are rebelling. Trust them and their judgments, launch out and try this method. It will work. Christ's Spirit will draw them. They have no Sunday and hence can violate none. Let us not give them one until we can have a

most helpful one to bring to them. It can be done if we count it important enough to give it a place in our work. What has been said of Sunday observance may also be said of family prayers and prayer meetings.

Again there is a principle involved concerning discipline which needs to be imparted to the national church. Since we bring a living faith and not a code of laws no law is present for violation only one which pertains to this growing faith and the violation of which makes growth abnormal. If there is trouble it can never be discerned because of a set of rules that have been violated. Rather it is detected in some action or attitude that is abnormal. Discipline must be of such a nature as will enter their consciousness as reproof and make them suffer for the wrong they have done. Such discipline can best be given by the national church whose conscience has been trained to be very keen and alert. A body thus trained will suffer in the shame of the offence and will compel the wrong doer to made the past right or will publicly denounce him as no longer one of their number.

The missionary can do very much in constructive teaching in the background, but can do very little in dealing with individual cases. Discipline in the Orient must take a different form if effective, than it would in the West, and the national church can best determine the form. To educate the church to this end is the unending task of patience and love; that is the privilege of the missionary and his contribution to the national church.

Self discipline is the best discipline. The leader may not demand obedience to his rules, but he can so teach in the spirit of love that the learner sees himself weak and untaught, and in this weakness sees how he needs to submit to rules. His weakness may grow into strength as teaching and growth go on and he will see how there is a need of rules to be obeyed. Since this is a social world there is always a need of rules to help us live together in the greatest harmony. If we can create in the learner a desire to become strong and influential in this social world he will be willing to help discipline himself. Christians can be made to see as they proceed how these rules are in accordance with the great universal laws of God and are not arbitrary on the part of the missionary. Rules that do not fall into this category need be avoided. We are not here to make rules and solve problems, we are here to teach so they will be strong and intelligent to make their own rules and solve their own problems. Christianity is something that thrives best in its own soil meeting life as it is in the given place where the new convert was brought into contact with it, with all its hard problems, persecutions and entanglements. We may not cheapen it by taking them away from

all this and giving them 'a job' because it will be easier for them. The road to the crown is the way of the cross.

The missionary must shape the growing church for there is no one else to do it, and in so doing he must shape it so the thought and action of the church fit into the social needs of the life of the village. The missionary may not compel observance of rules in shaping the church. Compelled obedience is never obedience and thus in observance of rules there would be no love of Christ which is the heart of the gospel. Christ wants willing service and worship. The missionary will pray and teach doing his utmost to get their faith rooted deep in Christ. He will strive unceasingly to bring them into fellowship with the abiding Christ, whose life is being born in them. This takes time, it takes strength, it takes one's very life blood, and continues to take it for years. He literally 'burns' out his 'living sacrifice' on the altar of service of God to these people, for in no other way are souls brought into life, abundant life in Christ. We must also trust God to develop His own work. The young church will make mistakes but God is watching over the work of His own hands.

A live church will ever be full of glad tidings and joy in Jesus. It is this joy and life that wants to spread the good news to others and is the backbone of the organization. If it is not present there is no need to go further in organization until there are signs of life.

Village churches can be started with little outlay of foreign money. While this is true we must abundantly and ever increasingly give spiritual teaching, leading them on and on into deeper spiritual life. While the missionary gives little of his money yet he must give lavishly of himself, putting no limit to his service and help that lends to developing character.

The method that will move on in the right direction toward the goal is not easy to guide and "steer clear of the rocks" but it is worth all the effort that will be used to plant the indigenous church in China, and will bring salvation and strength of character to many souls. It is worth trying. It will be the means of many villages and cities building up a strong church of Christ living a rich, useful and happy life in Jesus.

Is it Missionary Work?

JOHN EARL BAKER

WHENEVER there is a famine in China, Christian missionaries take a foremost part in measures to meet the emergency. They are first to warn of the approach, or the presence, of the disaster, first and most insistent in appeals for aid, most numerous and most effective in administering the funds or supplies which invariably come in response to the appeal. The reasons why this is so need not detain us here. The fact is the important thing, and the fact is that the missionary is in for it whenever there is a famine,—hard journeys, all kinds of weather, long hours, country-side quarters, danger from infection, criticism if he fails to get relief to the victims in time, and sometimes the sneer that it was a "missionary famine" if he succeeds in preventing an immediate increase in the death rate. What famine relief has to do with the spread of the Gospel I will not pretend to say, but it has been accepted as missionary work.

In all enlightened countries people take various steps to prevent or mitigate positively recurring evils. Knowing that people will commit violence against property or life a police or constabulary system is organized rather than depend purely on the "hue and cry." Knowing that fires will occur, fire-fighting apparatus is kept handy rather than depend entirely on the impromptu bucket brigade. And in China, steps have now been taken looking toward organized effort in the fighting of famines. But just as the small city does not blossom out with a completely professional organization as its first step away from the impromptu bucket brigade, neither can the whole task in China be left to the professional famine fighters. As the small city begins by hiring a fire chief who organizes a system of reporting, advises the Council as to building regulations, introduces ordinances against the accumulation of rubbish, works out maps of defense against possible fires in the most important buildings and districts, and trains the volunteers who retain an interest in fire fighting, so have the famine-fighters in China begun to organize.

The China International Famine Relief Commission is the name of the organized famine-fighting group. A little money was left over from the last famine. Surplus funds are an embarrassment, and everyone connected with the "great famine" was convinced that the work of relief could have been accomplished much more effectively, with less money, more permanent results and less effort if the experience from previous famines had been more available and organization had not been so difficult to bring about. Hence it was decided to devote the remaining funds to the maintenance of a small professional famine-fighting force.

These funds have been invested and the income is budgeted to cover the cost of quarters, the salaries and expenses of a secretary, and certain lines of work which are immediately in view. Again likening China to a city, each ward where the hazard is considerable has its own local organization, a province taking the place of a ward. Each province appoints two delegates to represent it upon the Commission, which is the famine-fighting council for all China and co-ordinates the work of the various provincial Committees.

A city which depended entirely upon its fire fighting force and paid no attention to fire prevention would be considered very foolish. Likewise the China International Famine Relief Commission has from the very beginning fostered measures of famine prevention, recently hiring an engineer experienced in such work in China to organize a special department which will be at the service of the provincial committees in an advisory capacity principally, but in an executive capacity when the project in view requires resources beyond the capacity of the provincial committee to furnish.

Now, an effective fire department in a city must have funds to support its work, it must have the co-operation of the telephone company, the police force, and property owners in the correct reporting of fire hazards, and it must have auxiliary personnel which it can call upon when emergencies arise. A single fire chief with a chauffeur and a clerk can not do it all. If the city can not support a full-fledged department, it must depend in considerable part upon volunteers. China is in precisely this situation with respect to famine fighting. The volunteer firemen in a small city must be active young men who know the streets, alleys and buildings in the district which is to be protected; it is no use to organize such a force out of apoplectic aldermen nor out of the membership of the country club five miles out of town. So the volunteer famine fighting force in China must also be organized out of people who know the country which is to be protected and who are able to do the work which is required of such a force. This crude logic points unerringly to the missionary.

First, missionaries are needed to raise and to handle the funds by which the famine fighting work is to be carried on. The funds now on hand are sufficient to support only the "chief" and a few assistants. Real work will require more money. That money can not be obtained from abroad. It must be obtained in China. There are two sources in China which are available. One is the benefits obtained from the famine prevention work,—such as dykes, roads and irrigation districts. The other is private subscription. He who assumes that the Chinese of comfortable circumstances have no spirit of philanthropy does not know the Chinese. If a fairly reasonable guarantee can be given that the

funds subscribed will actually be devoted to an approved purpose, a Chinese will give as freely and as generously according to his means, as men of other nationalities. But he does not care to give to purposes which are a mere mask for a "squeezing" operation. So far, the presence of missionaries upon famine boards has been a satisfactory guarantee to Chinese who know that missionary. Plans are afoot for the organization throughout the northern provinces of an annual "roll call," similar to that developed by the Red Cross in America. Memberships, graded from \$1.00 to \$100., are to be solicited from Chinese. In certain localities this method has been tested already and the response indicates that if the same care and attention is given it in all provinces, \$1,000,000 a year is not an impossible goal. But this will mean that the missionaries wherever they are found will have to devote considerable time during one week in the year to this roll call.

After the money is raised still another responsibility remains, and that is the effective custody of the funds. It is proposed that a certain proportion of the funds raised in any province shall remain at the disposal of the Provincial Committee, the remainder being put into the hands of the central Commission as a reserve against large emergencies and large prevention measures. But money is power, and there will be attempts both subtle and determined to gain the use of that power for purposes not fully philanthropic. A provision in the constitution of each Provincial Committee requires that the Committee shall be half foreign and half Chinese. But a group of foreigners who are merely "Yes men," who value scrolls and decorations more than human life, or who are susceptible to hints of "anti-foreign" movements are not going to be able to safeguard these funds nor give the guarantee which will make further "roll calls" possible. Trusteeship for thousands of dollars is a serious responsibility and must be treated seriously.

It is a further principle of the China Famine Relief Commission that funds advanced for famine prevention purposes must be paid back with interest by the locality which enjoys the benefit of the work. This principle is no longer an abstract theory. It has been put to the test in some half a dozen instances and it works. Although the Central Government is impotent and certain provinces are demoralized, most of the provincial governments still exact discipline and the hsien organizations are nearly as effective as ever. Popular opinion has lost no power, certainly, and hence whenever a village is convinced that a certain thing should be done by certain means, the will to bring the work to pass is fully effective. Thus far the famine prevention works which have been attempted are confined to the jurisdiction of no more than one province, and most of them have been within the jurisdiction of one hsien. A large number

of appeals are being received for assistance of this sort, and the opportunity to pick and choose will be sufficient to keep in line those who might wish to "renig" on terms agreed to. But on the whole, the rural Chinese is as honorable an individual as any; his representatives, however, need to be given the personal attention that creditors give to debtors the world over. This personal attention must be the work of one who will be in a position to know when taxes were collected, what taxes were collected, and how the funds are to be remitted. Hence the local missionary must take a social interest in the project. He must assist in making the agreement in the first place; he must be at hand in making the settlement in the last place.

But probably the greatest service which the local missionary can render is during the time when the work is in progress. There are two methods by which work of this kind is done,—contract and "force account." If a big contractor takes on the whole job he usually divides it up into smaller portions and lets out each portion to a small contractor. The work may be sub-contracted several times until reduced to units of such size that one man can personally oversee the work of the entire force under him. The large contractor operates under a time limit and a penalty is attached for non-completion within such time limit. These penalties and time limits are likewise imposed upon the sub-contractors. But the large contractor has learned to his cost that the sub-contractor can rarely be held to his bid. He first squeezes his workmen either on their food or their pay until they strike. Then he represents to his superior that unless he is granted a bonus of some sort he can not keep the men on the job. The superior of course will threaten him with a loss of the bond posted, but the sub-contractor merely shrugs his shoulders at that, knowing that the season has now come when higher wages must be paid by any other sub-contractor and that the time lost in recruiting another organization will subject the big contractor to a penalty much greater than the sum of the penalties which he is likely to collect from the little fellows. Combinations of Chinese contractors have been known to use this method to so hold up prices as to double costs within two years.

Hence, famine relief organizations are favoring construction by force account. This results in the engineering on a job being divided into two main departments, recruiting and construction. The construction department divides the work into units which can be completed by groups of thirty to fifty men. The recruiting department goes from village to village and explains the terms which are offered to the elders. These responsible individuals promise a given number of men, who report for work with their internal organization complete. They have no object in dallying, for the quicker their work is done, the quicker

they get their pay which is paid to them direct. They already understand the value of the work to their community and they know that any additional costs will merely mean that much more taxes to be raised by their village. As their families will actually have to pay the wages which they receive, they are not likely to force wages up beyond normal levels and they certainly want to get the work done before their labor is required for the more important work of seed-time and harvest. The work of the construction department is reduced to three simple classes, instruction, inspection and measurement. This means a larger supervisory force, perhaps, than under the sub-contract system, but it is more economical and fits the situation better.

However, Chinese, like all other classes of workmen, get grievances—some real, some imaginary. A small grievance unrelieved and talked over becomes a large one. A large grievance will cause a strike. There will be faults in the commissary arrangements, disputes as to measurements, differences as to unit prices which should apply to supposed differences in materials encountered, and the larger the job the greater the opportunity for varieties of friction. To make an organization of that kind function smoothly there must be a "trouble fixer" who can appreciate the point of view of both sides to any such argument. And the only one who can appreciate both sides to such an argument must first be able to understand the language used by each side and in addition must be the possessor of the confidence of both sides sufficiently to act as sort of arbitrator. No foreigner possesses the confidence of the Chinese laborer so thoroughly as does the local missionary, and I believe it is fair to say that but few Chinese able to speak both languages can command that same measure of confidence from his own people. During the famine of 1920-21, nine different operations were organized by me in the name of the American Red Cross. Upon seven of these, missionaries had either a leading or a prominent part. Upon two, missionaries had no part. The judgement expressed above is derived from the experience gained in that connection.

If the membership campaign which is being planned can be made a success, a considerable income can be assured to the Famine Relief Commission. If this annual income can be converted into a revolving fund it will reach a very sizable figure within a few years, thus making unnecessary large and frantic appeals for assistance when future disasters occur. In the meantime, the projects upon which the revolving fund is invested will accomplish the following purposes:

1. Prevent local disasters which exhaust local relief resources.
2. Preserve and improve the economic condition of many localities.
3. Train the Chinese people in organization for public improvements.

It is also possible that after a very few years of experience with such organization it will be possible to finance considerable prevention projects by the device of taxation partially in advance of the construction rather than entirely after the completion of the construction, which has been the method so far. In order to accomplish this the international feature of the Famine Relief Organization must be *bona fide* and effective. The Relief Organization can not collect the taxes direct; it must depend upon such government authorities as there are to do the actual work. Governmental authority can not collect the taxes alone, for it can not convince the populace of its ability to protect the funds from military diversion. But acting together, governmental authority supplying the machinery and the relief society furnishing the plan and the guarantee, the achievement of large works is not an impossibility. Of course this is entirely the duty of the government. But we are confronted by a situation, not a theory, as Mr. Cleveland said. If there were a really functioning government, in the modern sense of the word, there would be no need for Famine Relief Commissions.

I do not anticipate that anyone will argue that the prevention of local floods, the digging of irrigation ditches and the building of roads from centers of supply to regions difficult to succor are not desirable enterprises. I believe all will admit that the conserving of the property and the building up of the economic prosperity of the country is a fundamental step in developing resistance to famine and disaster. I am sure that anyone who has had anything to do with famine relief work will be convinced that famine prevention as well as famine relief must depend very considerably upon the assistance of foreigners in the field, foreigners who know the fine art of subordinating themselves as well as of self-assertion at the psychological moment. There are a few businessmen in the interior, and some of them can qualify under the tests which have been prescribed above. But on the whole, if this work is to be done it must be done by the missionary.

I know something of the fullness of a country missionary's life. No resolution, no device will add more time to the day nor increase the limits of his strength. If he is to do this work, he must leave something else undone or get others to do it. How this is to be done can not be suggested from the outside. It must be worked out within the station affected. If the subject is to be considered at all, the first question which must be answered in the affirmative is the title of this paper—Is it missionary work? Every man and woman will answer this in his or her own heart. All know the facts. No argument will change a fundamental faith. But most of us on the outside can see no place to draw the line between famine relief and famine prevention.

International Famine Relief

YUAN S. DJANG

THE drought famine in Chihli, Honan, Shantung, Shansi and Shensi in 1920-21, gave rise to the spontaneous formation of a host of famine relief committees. Some of them were composed of purely Chinese membership, some were foreigners' committees, while still others were of an international character.

As the work went on, a tendency to consolidate these bodies was evident even at an early stage. The chief reason for this tendency was that a multiplicity of committees only divided the public support into small units and, on the other hand, made duplication of relief for some sections of the famished area unavoidable. It was also natural that all these committees were relieving the severely hit spots and leaving the less-seriously affected, but nevertheless needy, committees unattended to. It so came to pass that the number of committees was gradually reduced and only a few strong committees survived during the early months of 1921.

In that famine, the peak of operations was not reached until March, April and May. Of the committees that survived there were some six or seven international famine relief committees. They worked harmoniously, some raising funds while others worked just as hard to spend them for the benefit of the famine-stricken people. Their labor ended with the fall harvest of 1921.

Due to insufficiency of statistical returns, it cannot be accurately stated as to the amount of money involved in this big famine relief operation or the number of lives actually saved. However taking the audited statements of these committees, we were shown that a total of more than 17 million dollars was distributed by the international committees alone. One of the two committees operating in the western section of Chihli, reported to have helped two and one-half million people.

At the close of work, these international committees found themselves in possession of one and a quarter million dollars with assured further income of something like another four millions. This did not even include large sums already collected abroad and other funds awaiting the call of the international committees right here in China.

In view of the large amounts involved and of the magnitude from an economic standpoint of the famine just passed, it occurred to these committees that a conference to which all the international committees should send representatives would be of immense value and interest. As a result of two such conferences, the China International Famine

Relief Commission was formed in the winter of 1921. The functions of this Commission as defined in its constitution are:

1. "To maintain an organization to handle, under international supervision, relief measures in times of famine in China when such famines are due to natural causes."
2. "To promote ways and means for the prevention of famine in China"

Since its inception, there have been only a few occasions on which the Commission was called upon to undertake relief work. The flood in Chekiang, famine in Anhwei and typhoon in Swatow were the only disasters of any concern that befell the country in 1922-23. The Commission also rendered some assistance to the Japanese earthquake relief by raising money for that purpose and sending a special delegate to Japan to look after the welfare of Chinese affected by the calamity.

The Commission has a permanent organization in the provinces and a permanent head office in Peking. Three of the provincial committees also have endowed staffs. The Commission has no members of its own, they being the delegates from the provincial committees. Each Committee elects two of its members to sit on the Commission and to decide the general policies of the entire body. The organization, both in the Commission and in the provincial constituent committees, is composed of Chinese and foreigners in equal numbers. It is non-religious, and non-political in character.

The main item on its program is prevention. Various schemes of river control, dyking, irrigation all over the land have been and are being studied. Some of these projects have already been executed, some will be put through as soon as plans are perfected and necessary funds raised and still others are planned to be taken up at the next famine as a scheme for giving employment to famine labors.

Since most of these projects are of the nature of public improvements, they are capable of producing revenues or enhancing the value of properties benefited. Therefore, except in the case of emergency, appropriations for famine relief through giving manual employment to able bodied refugees (others are provided for by special means), are considered loans to the persons or localities to be benefited. As such, the principal involved must be paid back, with or without a nominal interest charge. This is made possible by easy terms of repayment, generally allowing the work performed sufficient time to yield revenues. During the past years a number of undertakings, particularly in the provinces of Hupeh and Chihli, have given us practical experience in the matter and point to a wide field of usefulness in the near future. This policy just outlined makes the funds placed at the disposal of this

Commission capable of being used over and over again, each time not only giving employment to worthy, self-respecting famine victims on some selected, well-planned project of public utility but also leaving permanent works which will prevent famines and will improve the conditions as to make agriculture easy and reasonable harvests certain.

Economically, the Commission intends to attack the poverty problem from the very root. In the summer of 1921, a band of college students were sent out to inquire into the living conditions in selected regions and collected data of economic value. They brought back a mass of interesting information and a statistical study of the data reveals many facts which were hitherto unknown. (Consult the Commission's publication, Series B, No. 10, "The Study of Chinese Rural Economy" in the libraries of the leading educational institutions in America.)

The Committee under whose auspices the above mentioned survey was made is now devoting all its energies to the promotion of the Reiffeisen system of co-operative credit in rural China. This is only the first year of this experiment. Ten societies have been formed in Chihli and Kiangsu provinces. Not until the system is thoroughly adapted to Chinese rural conditions will this movement be promoted on national scale. Judging from the results obtained during the last six months, co-operative credit in China is just as promising and hopeful as it has been in Japan and India. Those who are particularly interested in this line of economic improvement are invited to communicate with the Commission for fuller information.

It might be justly said that the China International Famine Relief Commission stands for two things: a practical friendly help to the Chinese masses and a scientific solution for the problem of readjusting China's economic life to the requirements of the twentieth century. The Commission has a background of years of practical field experience and enjoyed the advantage of scientific policy and methods. It is here to stay and deserves the support of all thinking and patriotic young men and women.

The Meaning of Chinese Ancestor Worship

JAMES THAYER ADDISON

BOTH for the student of religion and for the Christian missionary the most important factor in ancestor worship is its meaning. The question of its significance has been debated for centuries, and the expression of conflicting opinion still continues. The key to its meaning is to be found not in any summary of its outward forms but in a sympathetic examination of the *motives* which lie behind them. What ancestor worship means is not necessarily what it seems to the outsider to mean; it is what it means to those who practise it.

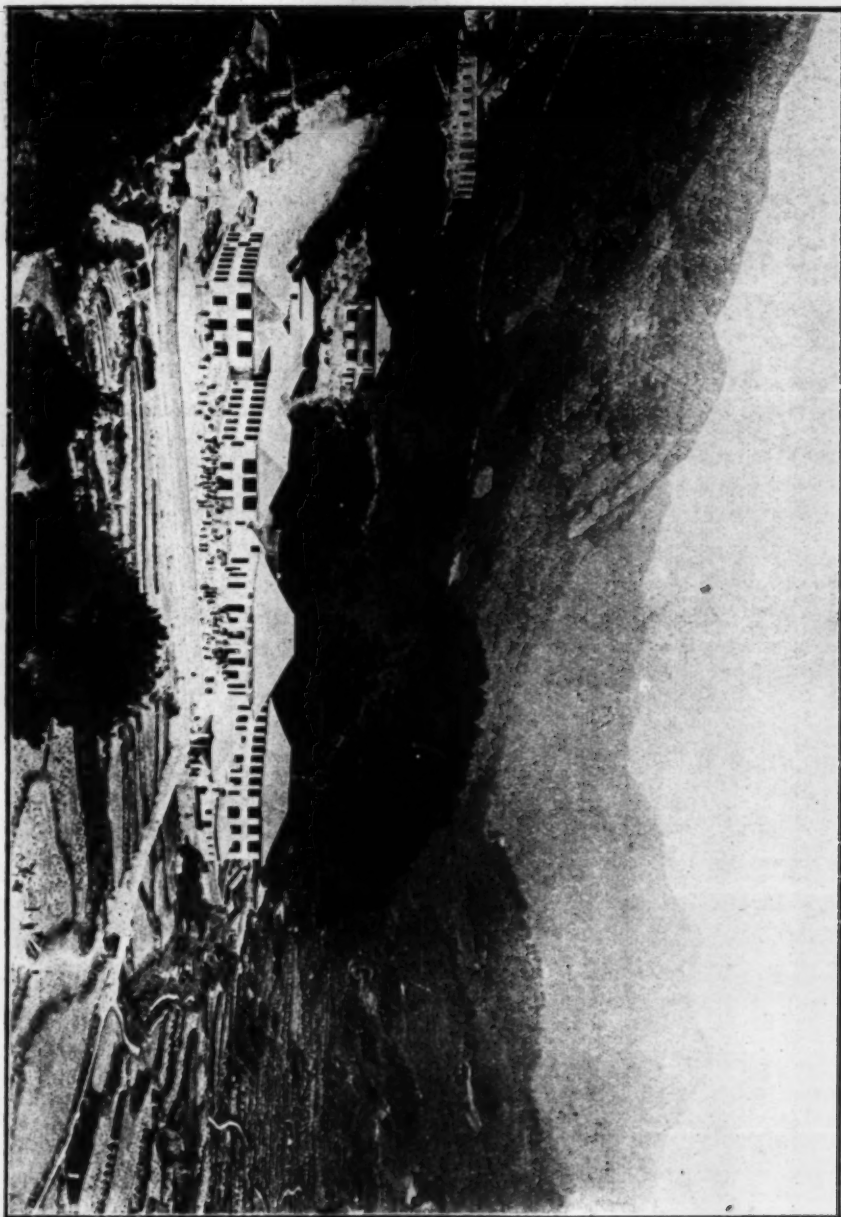
In attempting an analysis of these motives it is of prime importance to remember that they are numerous and varied. They cannot be summed up in a sentence nor dismissed in a phrase, for they vary not only with classes but with individuals. Indeed, they even vary *within* individuals. We shall therefore be nearer the truth in emphasizing complexity and in confessing uncertainty than in trying to achieve a logical but misleading simplicity.

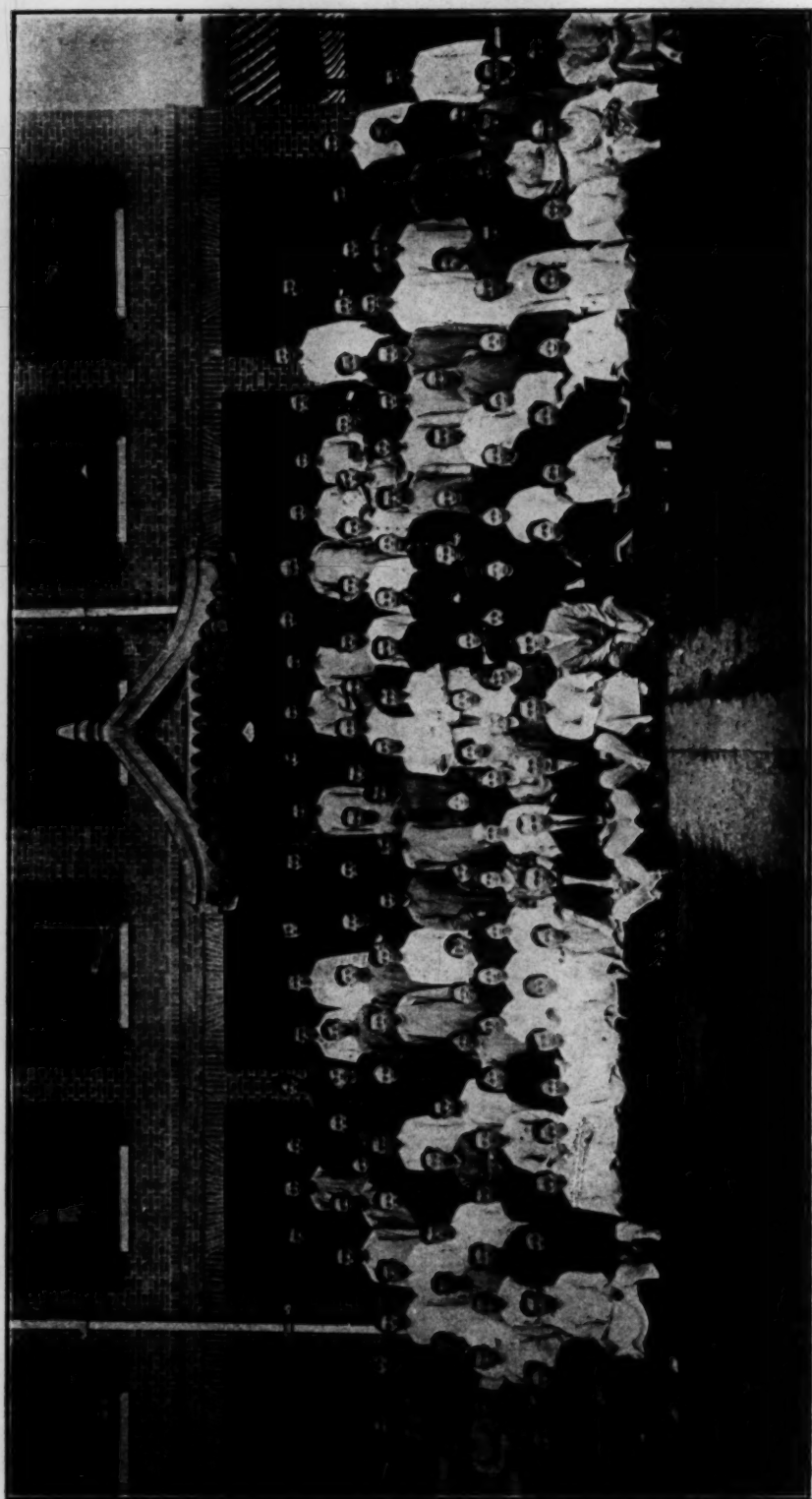
The average Chinese performs the ceremonies of ancestor worship without any clearly conscious motive. He sacrifices because it is the custom to sacrifice. He does it because he has always done it and because everybody has always done it as far back as memory and tradition can reach. For that very reason it is not necessary or natural for him to ask any questions or to offer any explanations. But if he is called upon to explain or if he is acutely observed, certain underlying ideas and sentiments are revealed.

To begin with the meaning and motives concerning which there is least dispute, we may note first the popular belief that the dead depend upon the living for sustenance and care.

Not only is abundant evidence available for similar beliefs among other animistic peoples, but to the prevalence of the belief among the Chinese there is almost universal testimony from the most experienced students of Chinese life and thought. The dead are commonly regarded as actually present at the sacrifices; they enjoy the offerings, and are dependent upon posterity for their continued well-being. Though this belief is seldom definitely expressed, and though it may not often take the form even of conscious feeling, it is an instinctive presupposition of the rites of tendance. We may therefore assume that one motive of ancestor worship is the desire to supply the needs of ancestors. It is prompted by an urgent sense of filial duty; it is a form of filial piety, expressing itself in continued affection and solicitude for the departed. To regard the ancestral rites as the continuation of the homage and reverence shown to parents on earth, as the extension of filial piety

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beyond the grave, is characteristic not only of the Classics but also of the best Chinese thought of to-day. The very fact that a man worships only his own ancestors and that no tablets or rites of tendance are given to those who die before reaching marriageable age serves to show that only those to whom filial duty is owed may properly receive the sacrifices. How strongly this motive operates is conceded even by writers who do not share the Chinese view that ancestor worship is essentially a form of filial piety.

But for the Chinese to see in filial piety the essential meaning of ancestor worship does not necessarily involve a conscious belief in the necessity of offerings to supply the actual wants of the deceased. Filial piety, that is, remains a central motive not only on the more primitive level, where sacrifices may be realistically interpreted, but also at a higher intellectual stage where their significance has become symbolical or conventional. In other words, the efficacy of the offerings and the reality of the need may even be denied, and yet the rites may be sedulously maintained as expressing the sense of family unity and continuity. For ancestor worship signifies that family ties are not broken by death. The deceased as well as the living are all parts of one family, all links in an endless family chain. Hence there is a sense of perpetual communion with the ancestral spirits, a feeling of their nearness and their continued interest in the affairs of their descendants. It is because the departed must share all the experiences of their posterity that the practice of "announcements" prevails. On these numerous occasions the offering is only incidental to the communication and the main motive is to maintain respectful contact with the venerable deceased. Furthermore, even when the presence of the dead is doubted or denied, the ancestral rites may still be regarded as an expression of filial piety. At this stage, however, their significance is merely memorial. They serve as ceremonies by which the living may honor the memory of the dead and express their respect and gratitude for what the past has handed down to the present.

Filial piety, therefore, may be counted with certainty as a potent factor among the varied motives and meanings of ancestor worship. Indeed, it might better be described as a central strand into which are woven most of these same motives and meanings; for it is the fundamental feeling of duty owed to the departed which prompts the sacrifices of the sophisticated as well as the naive, of the intellectual as well as the "superstitious." Whether the dead are regarded as hungry and needing food, as present and requiring respectful attention, or as figures of the past living in the memory alone, their claim upon the living is insistent; and the first duty and desire of a son is to honor that claim with unremitting devotion.



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Teachers and Students, June 1924. One of the dormitories in the background

beyond the grave, is characteristic not only of the Classics but also of the best Chinese thought of to-day. The very fact that a man worships only his own ancestors and that no tablets or rites of tendance are given to those who die before reaching marriageable age serves to show that only those to whom filial duty is owed may properly receive the sacrifices. How strongly this motive operates is conceded even by writers who do not share the Chinese view that ancestor worship is essentially a form of filial piety.

But for the Chinese to see in filial piety the essential meaning of ancestor worship does not necessarily involve a conscious belief in the necessity of offerings to supply the actual wants of the deceased. Filial piety, that is, remains a central motive not only on the more primitive level, where sacrifices may be realistically interpreted, but also at a higher intellectual stage where their significance has become symbolical or conventional. In other words, the efficacy of the offerings and the reality of the need may even be denied, and yet the rites may be sedulously maintained as expressing the sense of family unity and continuity. For ancestor worship signifies that family ties are not broken by death. The deceased as well as the living are all parts of one family, all links in an endless family chain. Hence there is a sense of perpetual communion with the ancestral spirits, a feeling of their nearness and their continued interest in the affairs of their descendants. It is because the departed must share all the experiences of their posterity that the practice of "announcements" prevails. On these numerous occasions the offering is only incidental to the communication and the main motive is to maintain respectful contact with the venerable deceased. Furthermore, even when the presence of the dead is doubted or denied, the ancestral rites may still be regarded as an expression of filial piety. At this stage, however, their significance is merely memorial. They serve as ceremonies by which the living may honor the memory of the dead and express their respect and gratitude for what the past has handed down to the present.

Filial piety, therefore, may be counted with certainty as a potent factor among the varied motives and meanings of ancestor worship. Indeed, it might better be described as a central strand into which are woven most of these same motives and meanings; for it is the fundamental feeling of duty owed to the departed which prompts the sacrifices of the sophisticated as well as the naive, of the intellectual as well as the "superstitious." Whether the dead are regarded as hungry and needing food, as present and requiring respectful attention, or as figures of the past living in the memory alone, their claim upon the living is insistent; and the first duty and desire of a son is to honor that claim with unremitting devotion.

But the demands of the dead upon the living and the duty or privilege of meeting those demands constitute but one aspect of Chinese ancestor worship. The other aspect represents the needs and desires of the living. What a man can do for his ancestors is balanced by what his ancestors can do for him. At this point, however, we enter the arena of controversy. The sentiment of filial piety and the duties which it prompts are universally acknowledged as vital elements; but the powers of deceased forebears and the extent to which descendants try to draw upon those powers furnish a perennial subject for conflict and debate.

To judge from the evidence supplied by nearly all missionary writers and from the opinions of most European and American authorities, the Chinese believe that ancestors exercise a providential care over their descendants. Their spirits are powerful to work good or ill, in accordance with the treatment which they receive. The main motive for sacrifices, therefore, is to obtain protection and prosperity, to secure temporal goods, and to avert the calamities which ensue upon neglect. With varying degrees of emphasis these conclusions are definitely stated by such experienced students of Chinese life as Gray, Smith, Williams, DeGroot, Grube, Giles, Ball, Johnston, Pott, Soothill, and dozens of others. And their assertions appear to be about equally positive whether they speak as Christian missionaries or merely as agnostic observers. In opposition to this volume of material published by the great majority there should be noted a kind of minority report which embodies the views of the intellectual and classically educated Chinese and of certain foreigners who are in sympathy with their thought. To these expositors the Classics (especially the *Li Ki*) remain the standard by reference to which the ancestral rites should be interpreted. The test is not what the foreigner may conclude after observing the illiterate masses but what the Chinese scholar believes after absorbing the Classics. To him it seems a perversion of the true meaning of ancestor worship to regard the ancestors as gods who must be propitiated to secure blessings and to avert disasters. For him ancestors have no powers or privileges greater than those they possessed when alive. If they can bless or punish as they did in their lifetime it can only be in strict accordance with the moral law of the Universe. No "worship" will extract from them undeserved prosperity or ward off merited disaster. It is quite true, of course, that trouble is supposed, in the long run, to visit those who neglect the tendance of their ancestors, just as similar evils will overtake those who neglect their living parents. But such punishment is a natural consequence of the Moral Law or Tao and does not represent the individual activity of indignant spirits. And the same principle applies to such rewards as prosperity and success.

Having in mind this brief review of the varied factors involved in ancestor worship, we are the better prepared to approach the central problem—the question whether ancestor worship is really “worship” in the strict sense, whether it properly constitutes a *religion*. Without much effort to define “worship” or to make clear the sense in which “religion” is used, most of the authorities on China who deal with the subject pronounce the verdict that ancestor worship is worship in the full sense of the word and that it can only be regarded as a form of religion. Many of the writers, as we have seen, make this assertion in substance by emphasizing the hope of reward and the fear of punishment. Others specifically state that ancestor worship is “idolatry.”

This conclusion is sometimes reached by the simple process of begging the question. Ancestor worship means the worship of ancestors and therefore ancestors are worshipped. But the question cannot be settled by reference to an English term. It cannot even be settled by reference to the Chinese term for “worship”—*pai*. The word *pai* is used to mean not only “worship” in the fullest sense but also visit, pay respect to, reverence, make obeisance to, etc. Since these meanings shade into each other, the word itself offers no foothold for a decision. Nor are we much more safely guided when we observe the outward forms of the ancestral rites. These, as we have seen, include genuflections and prostrations, invocations and offerings. None of these acts necessarily involves strictly religious worship, for in China prostrations are often performed before parents or officials, the invocations used do not necessarily imply divine attributes, and the offerings presented can easily be interpreted as a family feast in which the spirits share. It is plain, therefore, that if we are to assess the religious value and meaning of ancestor worship we must define “worship” and “religion” and we must go behind the words and forms to the motives and desires which they express.

Since there is no agreement among scholars when they try to define religion, we can only hope to provide a rough and ready test or rule of thumb sufficiently accurate for our purposes and likely to satisfy a majority of students. We may say that religion at the animistic level of the Chinese involves the belief in spirits beyond human control with whom men seek to establish favorable relations in order to avert harm and to obtain goods which they desire. Worship, at this same level, is simply the method of approach to spirits for the purpose of obtaining goods. If the approximate truth of this description is conceded, the way to judge the ancestral rites is plain. In so far as they are performed with the purpose of averting evil and obtaining goods by means of appeal to the powers of ancestors, they are worship in the strict sense and constitute a true cult. In so far as this motive is

diluted or excluded by other motives, they are but partly religious or not religious at all. The test, then, is whether or not some return is expected for sacrifices offered. Is there a *quid pro quo*?

The answer to this question depends on the value assigned to the mass of evidence in support of the conclusion that the Chinese perform the ceremonies of ancestor worship with the aim to avoid calamities and to secure worldly prosperity. *That evidence is ample enough to establish the fact that in popular ancestor worship the element of religion is so strong as to justify the term "worship."* But the other elements in ancestor worship are so clearly and so vitally essential that we cannot equate ancestor worship and the worship of nature spirits and gods with the flat assertion that the ancestors are simply gods. For it is a safe general principle that when two phenomena are very much alike yet differ in certain respects, the points of difference are always worthy of emphasis and often furnish the key to interpretation. Even when we call ancestor worship a religion, the fact remains that its distinctive characteristic is the element of filial piety, an element lacking in every other form of religion. The presence and power of this factor serve to complicate the meaning of ancestor worship and to set it in a class by itself.

No conclusion can therefore be sound which does not take into account the diversity of meaning and the shading of varied motives. At one extreme we have the rites performed as a conventional memorial with no belief implied in the powers or even the existence of the deceased. At the other extreme we have the same rites performed with motives and desires scarcely distinguishable from those which express themselves in the service of gods and spirits. Toward the latter extreme tend the beliefs of the unlettered masses, toward the former the beliefs of the Chinese classics and of all those who think and feel in harmony with the classics. Between the two extremes and in obedience to one tendency or the other are innumerable gradations and variations of motive and meaning. Here the emphasis will be upon duty and the motive disinterested; there the purposes will be chiefly the fruit of selfish desire or fear. In the most formal memorials there will be lurking an element of religion, and in the frankest effort to propitiate superior powers the element of filial duty will not be wholly absent. The one uniform factor will be the inevitable demand for conformity. Whatever his other motives may be, every Chinese performs the ancestral rites because it is considered the proper thing to do.

In spite of the variety of opinion concerning the meaning of ancestor worship, there is general agreement as to its effect. As the religious product of the patriarchial system, it has served to reinforce all the characteristic elements of that system. By confirming parental

authority and cultivating filial reverence and obedience it has strengthened the family bond and given stability to the family group. Similarly, on a larger scale, it has cemented the clan group and perpetuated the clan system. It has thereby operated as a stabilizing force, working for the permanence of Chinese institutions and binding the whole nation together. Its effect upon the details of family life has been to promote the practice of adoption, to honor the position of the legal wife, to encourage early betrothal and polygamy, and in general to emphasize the superiority of the male.

As a stimulus to morality ancestor worship has been powerful. Conscious that they live and act in the sight of their ancestors, the Chinese instinctively refer to them as judges of their conduct. To the ordinary social motives they add the desire to live worthy of their forebears and the fear of committing acts that will dishonor them. But though these sanctions may serve to heighten the moral sense, their effect is the extreme of conservatism. Too unquestioning a reverence for the past amounts to little more than slavery to the past, so that any change appears disrespectful to the departed; and the dead thus rule the living.

Into the highly important question of the relation between ancestor worship and Christianity we cannot enter here; but a few observations suggest themselves as a natural conclusion to our study.

For the time being, the wisest policy for Western leaders of the Christian Church in China is to continue the scientific and sympathetic study of ancestor worship as the most important religious phenomenon in the life of the people. Such study will enable the Church, as past experience has already proved, to fulfil the pressing duty of making ever more adequate and intelligent provision for the Christian expression of those motives and desires which for thousands of years have found their fulfilment in the ancestral rites. In such a gradual process, wisely guided, the Chinese Church will find enrichment and attain a growing capacity to win and hold the people of China.

But we have already entered upon an era in which this growth will depend more and more completely upon Chinese leadership. Western missionaries, in the long process of education and experiment, can still offer their aid and encouragement; but the problem will ultimately be solved by the Chinese themselves. Only those who have grown up within a system in which ancestor worship is central can wisely make provision for its future evolution and sublimation. Ancestor worship still awaits treatment at the hands of those who are both truly Chinese and truly Christian. In their hands we may safely leave its destiny.

The problem of its destiny will be made easier of solution not simply by a fuller understanding of the ancestral rites and a richer

development of Christian faith. The greatest single factor working toward solution will be the extension of scientific knowledge and the spread of modern thought. Within strictly religious limits a permanent conflict is always possible. Ancestor worship, against the background of tradition, is amazingly strong. But against the new background of science and liberal thought, now so rapidly taking shape, it is vulnerable at many points. Science will surely serve as the ally of Christ's religion in purifying the worship of ancestors of all fear and falsehood so that what it contains of living truth may abide as a treasured possession. Truth, from whatever source, will one day make China free, and believers will answer the call of Christ, "Let the dead bury their dead; but go thou and preach the kingdom of God."

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A New Work in Virgin Soil

WALTER SCOTT ELLIOTT

WE returned to China in February 1922, with a commission from our Board to find an unevangelized region in North China in which to start a new work.

We had rather a definite purpose, which the Board approved, of starting a work along lines which our previous experience in China had led us to believe ought to be given a fair trial. Some of our friends among the missionaries also congratulated us on the opportunity we had of avoiding policies, in starting a new work in virgin soil, which experience led many to think, mistaken policies.

It was interesting to find just at that time, also, several articles appearing in the *CHINESE RECORDER* dealing with what was declared to be the need of a changed program of missionary work. I made note of some of the points in these articles, among which were the following:

"If Christianity is ever to take root in China as a native Church, it must be divested of its European trappings."

"The missionaries might well surrender in practice some of the extra-territorial privileges—, the result would probably be fewer converts, but more genuine ones."

"Make a cross section of the life of the first Christians and examine under a microscope, and you will come upon the fact—the love of money was dead in these Christians."

"I do raise the definite question whether there is not need in many fields of a new group of missionaries who will not employ anybody (with foreign money for the work of the Church), and who will not require anything but their own personal support and funds to go from place to place."

"I believe we ought to project a far greater mass of missionary work of a type that will not have to be subsidized."

"There are older missionaries who can disentangle themselves from the material mesh, and new recruits can come out with a definite devotion to a life of such spiritual service."

"Let us go simply with a spiritual commodity and put the responsibility for the support, management and purity of the Church that must result from missionary work, if Christianity is ever to take root and survive—put this entirely upon the converts themselves."

In seeking an unevangelized field for service our first step was to go to the offices of the then, China Continuation Committee, in Shanghai, whose exhaustive SURVEY was about to be issued from the press. We were courteously permitted to take the office copy "proof" of the section devoted to unoccupied fields, and, after prayerfully studying this we were impressed with the region along the Yellow river in north-eastern Kansu, particularly the irrigated valley comprising Chungwei county and city. After conference with the Director and some members of the China Inland Mission who were acquainted with this region, we finally decided on this as the location for the new work. We chose better than we knew.

Beginning at the foot of a series of rapids which bring the waters of the river down more than a thousand feet in the less than two hundred miles from the capital city, Lanchow, Chungwei valley is a level stretch of irregular shape extending along almost a hundred miles, on both sides of the river. An old irrigation system of canals takes the water from the river over the valley, rendering it most productive, supporting a population estimated by the Chinese Post Office to be ninety thousand. The nearest mission station was four or five days distant from Chungwei. Kansu is a province of magnificent distances.

Indeed it is quite isolated from other regions of the province. On the east, south and west are strips of mountain and desert which cut it off, and the great wall forms its northern boundary, with the sands of Mongolia stretching out beyond. It seems admirably suited to our purpose.

Another peculiar feature of this county is that there are no Mohammedan families residing there. During the Mohammedan rebellion of nearly fifty years ago, although the great stronghold of the Moslems was at Chinch Hsien, a short distance below Chungwei county, on the opposite side of the river from the city of Chungwei, the Mohammedans were never able to capture the city. There are less than a half dozen Mohammedan men doing business in the county, and none has his family with him. This is in marked contrast with all the other regions of Kansu where the Mohammedan population and power are on the increase. This fact makes missionary work more simple, by eliminating a difficult problem. Buddhist Chinese are more easily reached with

the Gospel than are the Mohammedans. To us it seemed that this region had been especially reserved for our purpose.

To sit in an easy chair and write about pioneering in missionary work does not require quite as much of the grace of God as to start out to accomplish one's objective, and then to continue on month after month against immense obstacles. One always finds it true that with the "open door and effectual," there are the "many adversaries." With the determination of a Paul, one has to say with him, "None of these things move me." One needs to be a good reckoner to reckon that the 'present sufferings' of a long, long trail with crude means of transportation, and the running of bandit gauntlets, are not worthy to be compared with the joys of accomplished motives.

We finally arrived at the city of Chungwei, Kansu, without even a personal servant. The Christian servant who had started with us, and on whose help we had rather inconsistently counted, left us with tears in his eyes after we had been three days on the old Yellow river scow starting on the month's journey up stream from Paotow, saying he was homesick. Purposely traveling light, we had nothing with us except what things we carried on the one big cart which took us the last leg, six days, of the journey, from Ningsiafu.

We had heard that two native Christians from other places were in business in Chungwei, and to one of these men a letter had been sent by a native friend acquainting him with the fact of our coming. He met us with much kindness and soon notified several other men and women who had been connected with mission churches in other parts. We were told that three of the men had met together for worship for a while and had prayed for a missionary to be sent there. They said we were the answer to their prayers.

All the Christians were invited to a prayer meeting in the inn where we took lodgings, at which we announced our plan and purpose to start a work in which the burden of responsibility for the local churches would be placed, from the start, upon the native Christians. Their joy was manifest in their prayers. They approved, in principle, the announced purpose.

The first step was to pray for a Mission House. They accepted responsibility and set to work at once. Some knew of possible houses. What they wanted in prayer was an indication of the house the Lord would have for the Mission. This seemed to be obtained and they arose from their knees with assurance, and went after the house indicated.

Having influence with some of the leading members of the gentry, two of the Christian business men were appointed a committee to see them and, in a short time they returned to us with the statement that

the house we had prayed for was given to us on lease at a very nominal yearly rental. We found it eminently suitable to the needs, with an outer court for public work, and an inner court for private residence. By taking down partitions a chapel of size sufficient was created, and in eighteen days from our humble entrance into the city we were established in our own hired house and the work was begun.

The native Christians, having accepted the leadership, went ahead with the work of garnishing and furnishing the rooms. Servants were called. The household goods of an ex-official having been left for sale we were soon supplied from this source with everything needful for our living quarters and also for the immediate needs of the work. The furnishings were not grand, but sufficient.

On our first Sunday in the new quarters we had our first convert. He was a man of sixty-four, a native of the city. After the Christians had prayed at the close of the meeting, this man surprised himself, as he afterward said, by opening his mouth in prayer. When he was a young man about seventeen he obtained a copy of Mark's Gospel in which he read the story and it made an impression on him. It was about that time that the activities of the China Inland Mission began in the province, perhaps. Also, about six years prior to our arrival a neighboring missionary of the same Mission had spent a week in an evangelistic effort in Chungwei and this man procured from him a New Testament and ceased worshipping idols, substituting, as I found, on paying a visit to his home, a Christian tract entitled, "Only One God," for the household gods, to which he had continued to burn incense until the tract was discolored with the smoke.

He had read his copy of the New Testament and had learned the prayer commonly called the Lord's Prayer, but he said later on that he did not begin to understand the meaning until after he made a public confession of Christ and heard the pastor expound the Scriptures. During these two years he has grown and developed in the Christian faith beyond any of the younger converts and at a recent official meeting of the local Church he was chosen to be the first ordained deacon of the Church.

It would be misleading if the impression were left that the native Christians accepted the financial burden of the work and have continued during these two years the same spontaneous responsibility for the work of the Church. Human nature at its best is weak, and high resolves are easily abandoned. The call of the world sounds louder than the still small voice in times of work-a-day living in Chinese business circles. Temptations are strong, and those who do not daily seek the strength that comes through studying the Scriptures and in prayer, cannot hold up. To those the vision began to fade after a few months. They were

not willing to wait for the slow, substantial growth. The path of least resistance would lead to the employment of native evangelists, if obtainable, to come from older fields and go out preaching through the market towns. If the foreigner, abundantly supplied with funds by his home church, was not willing to engage men to preach, he must be stingy or worse. Such inuendo was a most insidious thrust.

It is easy to say of such men, "Ephraim is wedded to his idols, let him alone," and then go on with one's program with no further reference to them. But we are in a work with a program which calls for team work. It began to seem that we had undertaken an impossible task. It was too idealistic. One must be practical.

Just then a man came along with letters saying he had been an evangelist in a neighboring province where famine conditions had scattered the flock. He was seeking a place. Should we not take him in and give him a trial? It was a moment of temptation into which we fell, to our regret. Happily it was only a month's trial. The experience seemed to thoroughly convince the native Christians that our own local converts as willing workers, going out as they were doing, telling the little they already know, were worth more as evangelistic agents than paid evangelists brought in from other missions. We were brought back and settled in the original purpose.

The children crowded around us in great numbers. There was a call for schools. Our convictions were expressed to the converts. Schools should be financed without FOREIGN money. It is easy to say that, but how is the idea to be carried out when the converts are poor and few in number? The children keep coming daily, an average of eighty a day, boys and girls. They delight to learn to sing and repeat Scripture verses.

One says it is not a school, but they all learn. Not only the Christian songs and Scriptures, but cleanliness and obedience. They evidently enjoy coming where the welcome of, "Suffer little children to come unto me" is made real. The place belongs to them and we are there to help them understand the way of life. They also accept responsibility for the care of their meeting room, and assist in keeping order. After a few months the effect of the work among the children is manifest all over the city. The picture cards given them are on the walls of the homes and, better than that, the Christian songs they learned are being sung everywhere, and many of their elders are attracted to the meetings to hear them sing. Young men converts catch the enthusiasm, and, in spite of natural reluctance, take responsibility for leading the children's work. More formal, conventional schools may be established, perhaps, alas, of a less spiritual character. In any case we trust the native church will be prepared to assume the financial burden of them.

We found that the medical work, while it is an important factor in opening doors for the Gospel, needs careful consideration in connection with the problem of native self-support for the church. To set up even a small hospital requires a considerable outlay. On the other hand, there are now a fairly large number of natives with training as nurses, pharmacists and hospital assistants who are out setting up little establishments in interior places. They sometimes pose as foreign trained doctors and are ready, not only to dispense medicines, but also to undertake operations of a difficult nature. To make an arrangement with one of these natives, trained under a foreign missionary doctor, to manage the medical work of a station, would seem wise, but it may be found in practice that financial considerations are placed above such moral and spiritual considerations as are indispensable to a Christian mission.

Two years' experience is not long enough to enable one to point out any results as conclusive evidence of the success or the failure of one's task in China. There is a satisfying sense of having become started on lines that are right and Scriptural. Of the many who desired baptism we have baptized eight who seemed ready. The task set before them was the evangelizing of the ninety thousand of their fellows in the county. With them we have sought to make the Gospel fully known throughout the valley. On some occasions, it has been our privilege to accompany groups of converts on preaching trips through the villages, taking one cart for our baggage and ourselves walking. The expenses were met by the receipts from sales of Scripture portions provided by the Bible Societies.

With the coming of recruits to the Mission there may well be the introduction of new or changed features of the work, but the principle of native self-support having been approved by the home Board, and having been put to a two year test, it is likely that it will be conserved as far as practicable. There be many Sanballats and Tobiahs, ready to say, "What are these feeble Jews doing?—If a fox go up, he shall break down their stone wall." But we are inclined to say, "Despise not the day of small things," again quoting the words from the CHINESE RECORDER of more than two years ago:—

"Let us go simply with a spiritual commodity and put the responsibility for the support, management, and purity of the church that must result from missionary work, if Christianity is ever to take root and survive—put this entirely upon the converts themselves."

Our Book Table

MARYKNOLL MISSION LETTERS, CHINA. *The MacMillan Co. G. \$3.00.*

'Extracts from the letters and diaries of pioneer missionaries.' This, the title page description of an attractively bound volume, arouses our interest to the point of expectancy. The 'pioneers' are modern missionaries (their arrival in China dating from the autumn of 1918). The chosen field is the district of Yeungkong in the Kwangtung Province. We learn that they are the first contingent sent out by the 'Catholic Foreign Mission Society of America'.

Protestant Missions have doubtless much to learn from the maturer experience of the Missions of the Catholic Church. Moreover, that these Catholic missionaries are Americans, will ensure a special welcome for the writers from their fellow-countrymen in China. Sympathetic attention will be none the less because these are the letters of young missionaries, containing their first impressions of China, their feelings as they come freshly into touch with this non-Christian nation, and their desires and plans for work as they develop.

All this can fairly be appreciatingly said concerning this book, but alas, there remains little that can be offered in the nature of commendation. These new arrivals were as quick as other missionaries generally are to see the novelty and humour in many things peculiarly Chinese, but their observations are for the most part very commonplace and often trivial. They show the young missionaries' exultation at what seems wonderful responsiveness on the part of the Chinese people to the missionaries' efforts, but they give little evidence of awareness of the greatness of the task of really winning souls. There is the ecclesiastic's zeal for founding institutions, celebrating days, tabulating attendances at mass, but little indication of sympathetic insight into human needs. The missionary motive is not absent, but when it is most definitely expressed the terms and sentiments are such as many of us who have lived a few years in China now would be ashamed to use. For example, take the following:—'Among the sights was a Buddhist Temple. While we were there, some women were making kotows with every appearance of sincere devotion, and it was really horrible to realize that the devil and not Almighty God was the recipient of this homage.'

The letters as a whole are perhaps not very different from many which have been written home by some young missionaries of almost any of the Protestant Societies, but it would not be easy to conceive of any responsible Mission Board consenting to their publication.

Two general observations have been made from the perusal of this volume, which may be of some significance. The references to Protestant Missions which are numerous in the letters are never contemptuous and rarely even critical. There is an entire absence of that superior aloofness which has perhaps generally been the attitude of Catholic priests (European) towards Protestant Missions. 'Separated Brethren' is the term here used, and if this change of attitude be characteristic of American Catholicism, it is indeed welcome.

The other feature worthy of mention is the prominence given to American nationalism. The writers are all pronouncedly and proudly American. They come to China with the consciousness that their's is

the nation with special opportunity and responsibility towards China. The letters are always headed 'American Catholic Mission'. This seems to us something new in the Catholic Church. (Is there not some contradiction in prefixing the national adjective to the word 'Catholic'? We have been familiar with French, Italian and British Catholic missionaries, but we have never noticed that they emphasized their nationality, or used it as a title for Mission or Church.

S.

THE CHINESE CONFESSIONS OF C. W. MASON. *Grant Richards Ltd. St. Martin's Street, London. 7/6.*

There are some men who ought never to have been born and there are some books that should never have been written and I am by no means sure that the author of this book and his "Confessions" are not in that category. Mr. Mason came to China in connection with the indoor Customs staff in 1887. Like many young men he was ambitious and he wrote his ambitions in a cipher "D. P." "P", he says, "stands for pleasure. To be able to seize and enjoy with impunity whatever gratifies the appetite: such as countries, estates, buildings, works of art and ornament, wine and women." A man who starts out with this avowed object in life is asking for trouble—and Mason got it. He said "I will make myself King of China." To accomplish this object he joined the Ko-lao-hwei—or thought he did. He was stationed at Chinkiang but resigned his post and spent a legacy, left to his Mother who died before she was able to enjoy it, in purchasing arms from America and trying to raise a filibustering army of desperate, beachcombing, foreigners with which to seize the Kiangyin forts and start a rebellion. He was betrayed by his accomplices. The arms were confiscated on arrival in Shanghai; he, himself, was arrested and sentenced to only one year's imprisonment because he had tried to be a knave but was only a fool. He sums up the result of his efforts to attain his ambition thus;—"My career has been chequered—full of hardships and sufferings, failures and crimes. I have been a convict and I am a beggar." There are some nasty descriptions of his intimacy with the Chinese; servants and others. These paid for their friendship with "Mei Lao-ye." While he was serving a year of mild imprisonment in the British gaol in Shanghai, they were first tortured then trussed up like fowls and beheaded on the public execution ground at Chinkiang. This is the record of a man who said to evil "be thou my good" and to virtue "I know thee not."

J. D.

THE CHINA YEAR BOOK. 1924-5. *Edited by H. G. W. WOODHEAD, C. B. E. \$15 nett. The Tientsin Press, Ltd.*

We have been skimming over the contents of this indispensable compilation, testing it here and there, and verifying and amplifying our own poor stock of knowledge of things Chinese, with the result that we are so satisfied with the general accuracy of the book, that we shall endeavor to test our knowledge by it in the future, and be in a continual state of gratitude to the editor who has so painstakingly performed a Herculean task. The missionary will find considerable material that will be of service in understanding the problems and possibilities of China. There is an entirely new chapter on education, with details and statistics of the

principal colleges and universities, a description of the movement for educating illiterates, as well as athletic records. Chapter xxii deals with Religions and the work of Christian Missions. Chapter xxiii is devoted to the Chinese Renaissance. Then such chapters as xix on Opium, xxi on Medical Events in China during 1923, xxiv on Labour, and xxviii on International issues have a distinct bearing on missionary effort. There is also a complete translation of the new regulations relating to criminal procedure, summaries of Chinese politics, 1923-4, and the civil wars which have been raging in China during the past eighteen months, a railway map and an invaluable Who's Who. Naturally Communications, Commerce, China's Finance and other things affecting the welfare of China have full data presented in convenient form.

G. M.

BUDDHISM AND BUDDHISTS IN CHINA. By LEWIS HODOUS, D.D., *The Macmillan Company, New York. Price Gold \$1.25.*

A book in 80 pages and still giving so many details and so much of the very essence of the Chinese Buddhism, certainly ought to be welcomed by all who study the religious life of China.

The book is perfectly reliable, deeply sympathetic and masterly scholarly written, and gives a most valuable addition to the books on Chinese Buddhism.

Dr. Hodous is a keen observer with highly developed critical sense, but beside this, he also has the warm and sympathetic heart, which renders to the eye and the ear the penetrating power, so important in the study and investigation of the religious life.

It is only to be regretted that the restrictions put upon Dr. Hodous by the committee who invited him to write for "The World's Living Religions" Series, have tied him down to such a limited scope. We hope, that in the future, we may see a more comprehensive work on the same topic written by this able sinologue.

K. L. REICHELTL.

BEYOND THE MOON-GATE.—By WELTHY HOUSINGER. *The Abingdon Press, 150, Fifth Avenue, New York. Price G. \$1.25.*

It is a delicate venture for a well-known missionary to let the public look inside her private diary. This Miss Housinger has done with refined discrimination. From a crowded, remarkably successful ten years of service in China she has selected incidents and reproduced impressions so as to evidence both literary art and Christian passion. The book tingles with romance without being sentimental. It presents an appeal to sacrificial service without any heroics. It is shot through with a love and high regard for the Chinese people, unspoiled by a too common criticism of western civilization. There are technical flaws in the book, like the "mao-ping" in Kiangsi porcelain. These will not detract from the fascination of the story, and the reader hopes the author will carry out her intention of writing again. The book is a well-drawn, true picture of genuine missionary life.

C. L.

DEDICATION CEREMONIES AND MEDICAL CONFERENCE. *Peking Union Medical College, Peking, China. 416 pages, illustrated.*

This volume contains a historical sketch of the medical college, a brief statement of the various projects of the China Medical Board, a description of the new medical college buildings, and the addresses delivered at the dedication ceremonies, September 1921. In addition there is a large section devoted to the clinics (medical, surgical, etc.) on hook-worm control, plague in the Orient, kala agar, leprosy, sprue, parasitology in China, cataract, etc.

The book is well illustrated, and altogether well-gotten up, and proved most interesting reading.

F. C. M.

"IS GOD LIMITED" by BISHOP FRANCIS JOHN MCCONNELL, issued by the Abingdon Press, 150 Fifth Avenue, New York. Price \$2.00 gold.

The book was written to answer some of the questions brought up by such writers as H. G. Wells who find pleasure in looking upon God as a finite God, as a Being struggling against limitations. The author deals with such questions as relativity, race, and war. The book is divided into three parts: Is God limited because of His relationships with the physical universe, or because of His relationships with men, or are there limitations inherent in the divine personality itself. The author's general conclusions are that God is not limited. All apparent limitations are self-imposed.

The book makes its appeal especially to mature Christian thinkers.

C. M. D.

CHRISTIANITY AND THE STATE. By S. PARKES CADMAN. MacMillan Co. G. \$2.50.

Dr. Cadman is one of the great preachers of America and one of the most useful citizens of Greater New York. Knowing that, I was disappointed in reading this book. It lacks something of the freshness and vigor of the men of this generation. It must be that Dr. Cadman does not write as he preaches. This book is heavy and dull.

It is mainly historical and reveals the author's great knowledge of history in general, and of the history of philosophy and of Christianity.

The last two chapters are the best: "The Rise of Nationalism" and "The Challenge to Protestantism." The book is expanded from a series of lectures delivered before the Pacific School of Religion during the spring of 1922.

Y.

BRIEF MENTION.

LOVE IN ACTION. *Annual Report of 1923 of the Hangchow Hospital and Medical Training College in connection with the C.M.S.*

Dr. Main's Annual Report is always sure of a warm welcome as so much of his inspiring personality makes itself felt in the account of the work done and the conditions being met. The extent of the work may be gathered from the fact that there are now 16 on the foreign staff and 36 Chinese assistants, not to speak of the 70 nurses, servants and artisans. There are 13 departments of work in the city and 14 outside the city. For other particulars see China Field.

RAYMUND LULL. By SAMUEL M. ZWEMER, D.D., F.R.G.S. Translated by ISAAC MASON, F.R.G.S. *One of The Famous Missionary Series. Published by Christian Literature Society, Shanghai. 8 cents, postage extra.*

The story of the heroic attempts of a pioneer missionary to present the Gospel to Moslems nearly 700 years ago. He was martyred, but his name will always live as that of a brave messenger of the Cross. The book is illustrated.

DADDY LONG LEGS. *An adaptation of Miss JEAN WEBSTER'S story into mandarin by the MISSES DJU and LI. Girls series No. 2. Published by Christian Literature Society, Shanghai. Price 15 cents, postage extra.*

This story will please the girls, and the comical illustrations will cause amusement. Well printed, on good paper; a good book as a present.

CHRIST'S MOULD OF PRAYER. By Rev. JAMES A. FRANCIS, D.D. *Deeper Truths Series. Translated by Mr. ELIJAH S. NIEH. Christian Literature Society, Shanghai. Price 3 cents, postage extra.*

One seldom thinks about the meaning of the best memorised Scriptural passages, as one can repeat them in the sub-conscious self. This is true with most of us when we daily say our Lord's Prayer. In this little work the deeper meaning of the Lord's Prayer is given, word by word. The translation is in easy, smooth Mandarin.

HOW TO READ THE BIBLE. By WALTER F. ADENEY. Translated by ZIA ZONG-KAO. *Published by Christian Literature Society, Shanghai. Price 12 cents.*

Prof. Adeney's book has had a wide circulation during the past 30 years, and it is good to see it now in Chinese. It will prove valuable to Bible students and Sunday School teachers. Mr. Zia is well qualified for the translation, and the style is simple and clear.

THE ADVENTURES OF A CHILD. By MRS. ARNOLD FOSTER. *C.L.S. Shanghai. Price 10 cents.*

Another volume of the attractive "Happy Childhood" series. A work of fiction about a girl and her father who were shipwrecked and cast on a small island where they lived for more than a year. Illustrated.

WILLIAM CAREY. By Dr. GEORGE SMITH. Translated by I. MASON. *Christian Literature Society, Shanghai. Price 12 cents.*

The story of Carey's heroic life and work never loses its fascination, as is shown by the success of the recently-published "Life" in English. The new "Famous Missionary" series in Chinese naturally includes Carey. The book is well illustrated.

ROBERT LAWS. By W. P. LIVINGSTONE. Translated by I. MASON. *C.L.S. Shanghai. Mandarin. Price 12 cents. Postage extra.*

The life-work of Robert Laws—a missionary of our own times—has been to help in wonderful transformations among the people of the land where Livingstone lived and died. It is an inspiring record, and will do good in Chinese. The book is well illustrated.

Correspondence

Survey Volumes Wanted.

To the Editor of

The Chinese Recorder.

DEAR SIR:—In response to an earlier letter I have received three copies of the Survey Volume "The Christian Occupation of China." I still have in hand a number of requests from libraries and important persons for copies of this volume, which I should like to satisfy. If there are any other persons in China who desire to dispose of their copies of this book I shall be glad to have them write to me. So long as these requests are not satisfied, I shall be glad to offer \$10 gold, plus postage expenses, for each volume in good condition.

Faithfully yours,

A. L. WARNSHUIS.

Room 1904, 25 Madison Ave., N.Y. City.
July 1, 1924.

The Art of Letter-Writing.

To the Editor of

The Chinese Recorder.

DEAR SIR: Manuals not a few are published in which Chinese are taught the art of letter-writing in English. When shall we foreigners in China have published for our benefit a succinct volume in which in correct present-day style we may learn the forms of expression to be used with regard to the most important matters that come into our Chinese correspondence? It is in the beginnings and endings of letters more particularly that we are at a loss and it is because of this that we are so often driven to the necessity of making use of some Chinese writer (not always at hand when we want

him) to write for us a letter that had better have been kept private. What should be the form of greeting, what the style of oneself and what the final salutation when writing to a schoolboy, a servant, a Bible-woman, a pastor senior or one junior to oneself and others? Who will make for us a 'Missionary's Complete Letter-writer' or tell us where there is one?

Yours truly,

E. F. P. SCHOLES.

Kuling, July 24th, 1924.

(We have published the foregoing letter in full, as possibly others may be glad to know that the late Rev. W. A. Cornaby prepared a valuable help on "Chinese Letter-writing for Missionaries" which may be had at the Mission Book Company, Shanghai, at 60 cents a copy.—Ed.)

A Manual for Evangelistic Missionaries.

To the Editor of

The Chinese Recorder.

DEAR SIR:—On taking up evangelistic work, after having been engaged for a term in teaching, I soon became keenly aware of being left to grope my way unguided to whatever success or failure might chance to come my way. I could find little or no specialized literature on evangelism corresponding to what is available for the Christian educator in his line. In education we have such periodicals as the "Educational Review"; and a fast increasing literature dealing with specific educational problems, all of which bear testimony to a widespread consciousness of the need of mustering every resource of thought and experience to the solution of

our educational problems. It is not improbable that evangelistic workers are equally conscious of a like need, yet it is evident that this has not crystalized into the specific helps found in education. However well supplied with, and well versed in mission literature one may be, he still has no book that with satisfactory brevity and definition points to the lessons of experience applicable to his problem in hand.

Educational problems and practices are perhaps in the nature of the case somewhat more uniform and more amenable to standardization than are problems in evangelism, yet the growth of solidarity of the missionary body and the tendency toward uniformity in practice have doubtless now reached the point where a manual prepared by workers in China for evangelistic missionaries is practicable. The Board of Missionary Preparation books and others are valuable, but they are not as specific and detailed as the book here thought of.

As a world significant enterprise Christian evangelism cannot afford to throw its new workers on their own initiative and resources to the extent it is still being done. By drawing more largely and definitely on the experience of the past it should be possible to escape the harm and handicap that will result if the present generation of missionaries shall have to look back with regret on most of the same mistakes that detracted from the value of the work of the generation that preceded it. Men of to-day prefer to start the growth of their own experience upon the past experience of others as a foundation, rather than acquire it by the trial and error method of pioneer days. It is true that Christian evangelism has promises of special guidance in its work (Mt. 10, 20 and Lk. 12,

12, etc.), yet the most specific directions recorded in the teachings of Jesus were given to the earliest evangelists of the Kingdom. Should we doubt that we have in China to-day workers who in collaboration can produce a manual for evangelistic missionaries that shall be even more valued than our much appreciated "Manual For New Missionaries?"

T. EKELAND.

The Chinkiang Industrial Orphanage.

To the Editor of

The Chinese Recorder.

DEAR SIR:—I am very glad to give my testimony to the good work carried on in Chinkiang by Mr. and Mrs. Bovyer. They are Independent Faith Missionaries, having come to China many years ago. At that time they took up a very difficult task, that of caring for orphans and famine children. Their work all these years has been a great blessing to hundreds of children, who, no doubt, would have gone down into death but for Mr. and Mrs. Bovyer.

During the great famine of 1920 and 1921 Mr. Bovyer volunteered to help in famine relief work and at the close of that famine he took to his orphanage, from South Chihli famine field, 153 destitute starving children. Mr. and Mrs. Bovyer assumed the care of these ones in faith, believing that God would supply every need. They dared to trust God and God has supplied and they still believe that God will supply and raise up those who will stand back of the children whom they rescued from starving.

While treasurer of the Christian Herald Famine Fund it was my joy to turn over to Mr. Bovyer some thousands of dollars for buildings

and food. These funds were of great help to them at the time. Soon after the Christian Herald Committee stopped functioning and further help from that quarter was impossible. Naturally we all expected that the \$1,000,000 gold left over from the American Famine Committee would be used in continuing relief work in some small measure, especially in caring for the children that were sent or taken to orphanages. This was decided otherwise in New York and the bulk of the money was given to Nanking and Peking Universities except \$100,000 gold which has been placed in the hands of a Committee here in China to be used for future famines, thus the famine children have been left to the faith and love of people like Mr. and Mrs. Bovyer.

In their Annual Report, that is just out, they say that at present they have 125 children in the orphanage, 76 boys and 49 girls. Sixteen boys are returning to their

old homes this year, 36 have had support for their care, 5 are paying boarders but 68 are depending upon the freewill gifts of friends here, and this brings me to my appeal for them. Can we not as Christian Individuals or Churches stand back of this work as a part of *our work*? Can we not give more to it and help lighten the load that has been so heavily burdening Mr. and Mrs. Bovyer? Can we not influence some of our home friends to take the support of a child at \$30 gold per year? If we can give or help in any way let us do it with a will and *do it now* for the Orphanage is in serious straits *just now*.

Write for further information, or send gifts to J. Wesley Bovyer, Chinkiang Industrial Orphanage, Chinkiang.

Yours in His Service,

Z. CHARLES BEALS.

Hochow, Anhwei.

The China Field

Hunan Christian Council Conference.

The First Provincial Council of Hunan met in the Changsha United Evangelical Church on the night of June 27th.

The Chinese delegates numbering about 233 were housed in the splendid dormitories of the Hunan Bible School, where meals were provided gratis through the generosity of this institution. The conference meetings were held in the recently completed Auditorium equipped with five hundred armed chairs. Light, acoustics and ventilation were ideal,

Two facts are worthy of mention: there were nearly six Chinese to one foreign delegate; and with the exception of the foreign speakers on the program and the foreign chairman of the Business Committee all the speaking and discussing was done by the Chinese delegates. No English was spoken. Not once did denominationalism show its face. The essential oneness induced by the one Spirit was manifest to all.

That the leaders of this conference realize that getting and keeping the leaders of the Church in spiritual tone is more fundamental than any or all methods of

work, was evidenced by the fact, that as much time was given to the culture of the spirit as was given to the presentation and discussion of the reports of the four commissions: evangelistic, educational, medical and social service. Rev. Hwang Shui Hsiang, Rev. Marcus Cheng, and the Rt. Rev. Bishop Logan Roots led us each morning in the services for the deepening of the spiritual life. A strong appeal was made by one speaker to let the rule of Christ obtain in the parsonage itself. In their home life, thought the speaker who had spent some years in western lands, the West is unquestionably superior to the East. The paucity of preachers' sons entering the ministry in China betokens the failure of inculcating Christian principles in the parsonages by means of family worship.

Rev. G. G. Warren sketched the pioneering in the province before Hunan was officially opened to missionaries, when devotion to the cause entailed greater sacrifice and suffering than we are called upon to make in these days.

The presentation of papers by the four commissions showed that the evangelistic aim was recognized as paramount in all forms of church work. No fewer than thirty individuals took part in the discussion on Country and City Evangelism.

The Social Service report urged the formation of a Loan Association to help the poor to a start in business.

Women delegates contributed their suggestions to the conference. Their presence in this the first Provincial Council was the clearest evidence of the advance that the cause of womanhood has made in this province, which was the last to open its doors to the Gospel.

There is to be a conference once every five years. An Executive

Committee of forty was elected. Each mission is asked to prepare, within four months, an historical sketch of its work in the province to be published with the report of the conference. Rev. Hsiao Mu Kwang of the Hunan Bible Institute is President; Rev. Cheng Meng Shan of the Presbyterian Church, Changsha, Vice-President.

P. E. K.

Tientsin "Mass-Education" Movement.

For two days in July, gigantic parades composed of approximately 100,000 people that filled two long streets moved through the Chinese city of Tientsin. Each participant in the parades carried in his hand a little flag bearing various inscriptions such as "Illiteracy Is Blindness," "To Study Is to Save the Country," etc. 100,000 of such little flags were distributed by the Bureau of Education of Tientsin and there were many schools and institutions that printed their own flags.

Among those who walked in these parades, the majority were employes of shops and factories, or apprentices. There were also a large number of boy and girl students, representatives of Trade guilds, Y. M. C. A. members and other public and social-welfare bodies.

This parade was a part of the nation-wide movement to reduce illiteracy in China—The Movement for the Education of the Common People. This is the latest endeavor of the enlightened section of China to promote the intellectual standard of the Chinese populace and is regarded as the most promising way to achieve such a great enterprise. As the responsibility of educating the masses rests with the student class, who are now

starting free classes in their respective districts and villages when they go home during the summer vacation and to undertake such similar work when at schools, it is indeed a blessing to the nation that the time and activities of thousands of young patriotic students can be devoted to their work.

The movement in Tientsin is said to have been started through a long distance telephone call from Mrs. Hsiung Hsi-ling at Peking to Chang Po-lin, president of the Nankai University, Tientsin. She asked Mr. Chang to call together all the educational leaders in Tientsin for a general discussion of the project. Then she came down to Tientsin for two days and held a number of meetings in which all matters relating to the movement were discussed at length. These meetings were attended by members of the Educational Association of Chihli, members of the Bureau of Education of Tientsin and representatives of the Y. M. C. A. and other organizations.

The board of directors and executives was then organized. Chi Yao-chen, Magistrate of Tientsin, promised to appropriate a sum for the initial expenses. Thus the work was started.

According to the estimate of the Education Bureau of Tientsin, there are more than 1,000 private tutors in Tientsin. The first thing to be done is to have the curriculum of these private schools standardized. The teachers must be put through a rigid training before they can be licensed to teach children. By a reorganization of these private schools and the adoption of compulsory education of children, popular education will be greatly facilitated without adding further burden to the public.

There are also to be established 200 free schools for grown people

who need common education. These free schools, or classes, are to be set up at different convenient points in the Chinese city with a minimum of fifty students in each class. They are to be taught the 1,000 characters in four months' time. Thus at the end of every four months, a total of 10,000 students will be graduated from all these studying classes, or 30,000 a year. For the time being, the enrollment is entirely voluntary, but compulsory methods will be introduced later, such as to induce the employers not to employ those who are not graduated from such free schools in a certain time limit.

P. Y. Chien.

Conference on International Relations.

For three days in July a conference was held at Kuling on International Relations under the auspices of the National Christian Council Standing Committee on International Relations. Representatives from thirteen Christian colleges, both faculty members and students attended. The object was to study together the methods of studying the international problems that had been assigned to the various colleges last year by the standing committee of the National Christian Council, to hear reports of what has been done by these institutions, to discuss such problems as "The international relations within the Christian Church in China," "The relation of Christian education to internationalism," "The growing national consciousness of the Chinese people and its significance for the Christian Church in China," "The contribution of the Chinese civilization to the world," "The Christian Basis of international relations," "The present international situa-

tion which China is facing." It was understood by all who attended the conference that they were there not to solve the numerous international problems, but to define as far as possible the problems that were to be carefully studied, to raise problems that existed both in fact and in thought, and to express the several attitudes of the delegates toward certain phases of the situation that Christians and the Christian Church had to deal with.

There were 13 Chinese delegates and 10 foreign delegates present. Throughout the conference the spirit was characterised by candid and frank expression of opinions and warm and close fellowship. In one session the international aspects of the opium question was discussed though without much result. In the second evening, Dr. Westman, president of the Lutheran College of Hunan, gave a lecture on the "The World Alliance for Promoting International Friendship Through the Churches." The lecture was followed by a discussion of the subjects assigned to the colleges for study. Those colleges which were represented in the conference were asked to choose their own subjects. The result of the meeting was as follows:—

Yenching University, Sino-Russian Relations. (Tentative).

Yenching Theological School, The Social and Political Status of Missionaries in China. (Tentative).

Women's College, Yenching University, The Place of Women in Bettering International Relations. (Tentative).

St. John's University, China's International Relations Historically Considered.

Soochow University, The Characteristics of Eastern and Western Civilizations.

Lutheran College, Hunan, Christian Movements for the Betterment of International Relations.

Ginling College, International Aspects of China's Social and Moral Problems.

University of Nanking, The Relation of Nationalism to Internationalism. Nanking Theological Seminary, The International Problems of the Church.

Fukien Christian University, Christian Basis of International Relations.

West China Union University, The League of Nations and the International Court. (Tentative).

Canton Christian College, Racial Antagonism and its Causes and Results.

Hangchow College, Philosophical Basis of International Relations.

Shanghai College, Industrial and Commercial Aspects of International Relations. (Tentative).

Boone University, Industrial and Commercial Impact among the Nations.

Yale in China, Subject to be chosen. Shantung Christian University, The Creation of International Public Opinion for China.

We have high hopes that by next May as a result of the year's work and close co-operation the National Christian Council may be enabled to produce at least something like a statement of the international thinking on the part of the Christian thinkers in China.

T. C. C.

Presbyterian Advances.

The Kiangnan Mission reports encouraging results for the work of the past year. In Nanking 327 new members were received into the church, of whom one-fifth were women and almost one-third were soldiers and policemen. Over 2,000 of these public servants have been gathered into Bible classes; they have their own C. E. societies, and one officer has resigned his commission to give himself to preaching among the soldiers.

Hwaiyuen put an evangelistic band of six students to work at country evangelism during their

spring vacation. At an outstation. Wu Ho Hsien, a personal workers' band was formed and in one month won sixty new enquirers.

Showchow is reaching a large heretofore untouched district. Dr. Dickson is making medical work known far and wide though working almost single handed. Many doors have been opened among old conservative families for the presentation of the gospel message.

Nansuchow has constructively taken up the problem of rural evangelism in the 600 market towns and 6,000 smaller villages of that field. The apostolic method—evangelistic workers going two by two—is counted to lead the people to self-reliance and self-propagation of the gospel and the development of an indigenous church. Medical, agricultural and educational representatives will have their places on the travelling bands.

Phonetic Script Night Schools.

Since September 1923, Mr. Ling Dieu-ung has been employed as full-time Secretary by the Foochow Phonetic Script Promotion Committee. His first important piece of work was a night school for chair coolies and rickshaw men. The class began with about thirty on the roll, and was in the nature of an experiment, being the first of its kind. Miss Lambert generously provided supper for the men each evening, and the class was nominally conducted from 7 o'clock till 9, but it was not strictly limited to those hours. Although not all who entered continued to attend regularly the class soon proved to be of an unwieldy size, particularly as some men learnt much more quickly than others, and then some of the teachers in the school volunteered to help, and the class was

divided into groups according to the ability of the men. At the end of three weeks some were able to read quite well, but for the sake of the slower students the class was carried on for two or three more weeks, at the end of which time eighteen men successfully passed the tests set.

Immediately after the close of this class one of its "graduates" became teacher of a night school of his own in Liangau village. A room was provided for him, and he was promised a small salary, and, with some help from Mr. Ling, he conducted two successful classes there, graduating a total of 19 pupils. Two other graduates of the first school started another class in the Ming-do-doing, and also carried it through successfully.

Perhaps the most successful class that has so far been held was the next one organized by the man who taught the two classes in Liangau village, with the assistance of one of his own pupils. This class was in connection with Tieng Ang Dong; the students were practically all shop boys in that neighbourhood, and their knowledge of character was very slight. They were bright boys, eager to learn, and attended the class regularly, and at the end of five weeks 14 of the 19 who took the examination passed with high honours, three passed with honours and one—a boy who lived some distance away and was not able to attend regularly—failed.

Another successful class, in the Chong-ha-ciu district, was taught by a graduate of the first class, and again another, taught by Mr. Ling himself, is at the present time being conducted in the city, while four other classes are being carried on in different parts of Foochow, by graduates of one or other of

the previous classes. The five classes going on at present have a total of about 77 pupils.

A. M. H.

New Huchow Union Hospital.

The main building of the new Huchow Union Hospital was formally opened on June 3 at Huchow, Kiangsu.

Until this building was occupied, the extensive medical work of the city and district was carried on by a union of the Methodist Episcopal Church, South, and the Baptist Church in a Chinese building rented for the purpose.

The new buildings, now completed or in process of construction, are the main hospital, the outpatient building, a large two-storey building near the main street, a foreign doctor's residence, Chinese doctors' residences, servants' quarters, and a power house, in which are installed machinery for electric lighting and power for X-Ray equipment, a gas plant, pumping machinery, water filters, etc.

The building was constructed without a general contractor, Dr. F. P. Manget, assisted by Mr. Chang of the hospital staff and a supervisor, did practically the entire work of a contractor. Plans for the buildings were prepared by the Methodist Episcopal Church South, Architectural Bureau, Mr. J. H. Black architect. This building is considered one of the best layouts for hospitals in this part of China and embodies several unique features chief of which is a spiral ramp for easy communication between floors in place of the elevators. The building is planned for steam heat, hot and cold water systems, modern plumbing, high pressure steam system for laundry, sterilising clothing and instru-

ments, cooking, and emergency heating of operating rooms. Gas piping is placed throughout the building and all private rooms are wired for heating with electric radiators.

Since the building was opened all the private rooms have been occupied and some rooms intended for other use have been converted into rooms for patients. The hospital has about 80 beds for patients in use at the present time.

Dr. Manget with family has now gone to America to raise funds for additional buildings and equipment for the completion of the hospital. When completed the hospital will offer to patients every care and treatment afforded by the average hospital in America.

New Hospital for Women Lepers.

What many consider the culminating event in the long service of Dr. and Mrs. D. Duncan Main in Hangchow was the opening on June 10 of their hospital for women lepers. Dr. and Mrs. Main have been in Hangchow forty-three years and during that time they have seen their initial effort in medical service grow from a single small building to a hospital which now has more than two hundred beds, a medical school, a nurses' training school, a school of pharmacy, children's home, and the following institutions outside the city: leper hospital for men, same for women, isolation hospital for men, same for women, consumptive hospital, fresh-air home for men, same for women, and homes of rest for men and women workers connected with the vast plant.

The hospital now has a staff of sixteen foreigners and one hundred and seven Chinese including doctors, nurses, assistants and servants. The number of in-patients

receiving treatment in the hospital last year were 3,145 and 35,253 outpatients were ministered to by the hospital staff. The diseases treated covered every conceivable kind. The hospital's boast is that no disease is ever turned away. All can be provided for in some one branch of the hospital.

The new asylum for lepers, the most pitiable outcasts of all, now has eleven women, while the older one for men has sixty-odd. There are no other asylums for lepers in this section of the country. The new Bthyl Esters treatment is in use in the asylums and under it patients are being discharged from time to time. While the disease is not common, there are still thousands of lepers hidden in the villages of the country side, and they are to be found in every class of society, afraid usually to come out for treatment. The new methods of treatment promise relief which is attracting them in larger numbers.

The cost of the new buildings in the leper colony was approximately \$40,000.00, and the entire budget of the hospital for the past year was only \$85,749.20.

Back-Firing the Fire God in Kiating, Sze.

No small stir was created this year in Kiating by the festival to the fire god. For days the streets

were thronged with visitors from neighboring cities, villages and country places, while the road and markets were deserted. The crowds collected on the drill ground outside the fire god temple, where theatricals were in process during ten successive days.

Such an opportunity was not to be neglected by the Christian forces in Kiating whose Council is organized for joint endeavor when such occasions offer. We erected a mat booth at a strategical point behind the theatre with the inscription "Chinese Christian Church Picture Book Room" in large red letters across the front. Inside Scripture pictures and texts adorned the walls, including forty of Copping's pictures depicting the life of Christ, and His teachings. Books and Gospel portions were displayed on tables. From 9 a.m. to 6 p.m. workers were supplied in rotation from each mission to preach from the pictures, to sell books, and to distribute tracts. The tent was most popular. In addition to work done for the constantly moving crowds there were many interesting conversations with individuals. During the six days a thousand Gospels were sold, and over eleven thousand tracts distributed. By our united endeavor we hope and pray multitudes have been reached by the Gospel message.

E. C. B.

The World Field

Tokyo Chinese Student Mission.

—Christian work among Chinese students in Tokyo is regaining its former vigor. Rev. H. D. Yu has returned to his work in Tokyo, joined by Mr. Forester, who with no immediate prospects of work among Chinese merchants in Yoko-

hama being restarted, and with the Will and the Way school stricken and deserted, has taken up his residence in Tokyo and is valiantly working under conditions that might well depress the stoutest-hearted. Chinese students are rallying round him. The number is

steadily increasing. It appears that the Japanese Government will encourage Chinese students to come over.

Dr. Motoda, the new Japanese Bishop of Tokyo, is most emphatic in his opinion that the C. M. S. Tokyo Chinese Student Mission should not be abandoned. His conviction is that missionary work of this kind, involving as it often does, the handling of delicate situations arising from relations between Chinese and Japanese, can best be done by an Englishman. This, coming from a man who took a university course in U. S. A., is in itself a strong appeal.

The connection between the Chinese Y. M. C. A. and the C. M. S. is likely to be much closer in future and in fact the Y. M. C. A. is urging the reinforcement of work so that there may be a Chinese Church to receive the fruits of their evangelistic efforts.

Reaching the Children.—A new association of labor men and women, educators and parents has been formed recently as the National Association for Child Development, with the definite purpose of building up among boys and girls club work that will have the good features of woodcraft and scouting without the military trend, and additional activities that tend to develop the social conscience of the growing generation. Not the least interesting feature of the work is the fact that the boys and girls are to share together in the common activities of camp and club.

Unlike other movements to organize children for outdoor and recreational activities, this association has a very definite purpose of attempting to "acquaint the growing generation with the social and economic problems that face mankind, and prepare it to share in-

telligently in the work of bettering society."

The older groups will undertake personal and group investigations of fire-traps, unsanitary housing conditions, etc., followed by reports to the proper governmental departments. They will secure aid for groups of people in need here and abroad, such, for instance, as the hungry workers of Germany, the famine districts of Russia, the coal miners of West Virginia, or the families of strikers in any widespread or serious situation. These older boys and girls will be encouraged to take courses in cultural subjects, history, economics, etc., and for those who want to become club leaders additional courses on nature knowledge, games, stories, song leading, and club leadership.

At eighteen the young people will be graduated from the organization into a Life Service Fraternity in which membership will be retained only if the boy or girl is of service to his community, in the labor movement—political, economic, co-operative, or educational—or continues activity as a leader of a pioneer group, or renders some signal service such as writing a worth-while book or making an important discovery or invention.

Negro Juror in St. Louis.—For the first time a Negro was accepted in St. Louis as a member of the jury in a criminal court. The prisoner in the case was a Negro.

Another Contest.—A one thousand dollars prize is offered by the Cosmopolis Press for "the best full length play, motion picture scenario, or story adaptable into a play or scenario, on the American jail as a force in the creation of criminals and the fostering of crime."

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The judges will be John Golden, Carl Van Doren, Jesse Lasky, George W. Kirchwey, Ida Clyde Clarke, Ludwig Lewisohn, and Minne Maddern Friske.

Another Industrial Army.—Travellers coming from Chengtu report that they can hardly believe their eyes when they see Yang Sen's men at work on the roads and on other improvement work. General Yang is forcing his men to do the lowest kind of coolie work. Naturally the farmers are happy over this change, for formerly they had to do all such labor while the lazy troops stood by and bossed the job. General Yang is also building up a library so that his officers and soldiers may study. In one division, an army Y. M. C. A. has been organized.

Where Hatred has Died.—The International Federation of Trade Unions is authority for an account of French charity in connection with the fund being raised for the German children.

A wounded ex-soldier writes: "I approve of the words in which you defend the cause of the little children who suffer, German or not. I am sending you 20 francs for the German children."

A very strong statement comes from the President of the Douai section of the League for the Right of Man, from which two collections of 100 francs each, had been forwarded. "Few sections of the population," writes the president, "have suffered as much from the war and German occupation as that of Douai. The mothers who brought us their contributions had children who have been hungry, and their hearts were touched at the thought of other mothers who can get no milk for their children. They have not forgotten that German soldiers

tried to alleviate the sufferings of their children by bringing them food, delicacies, toys, etc.—this occurred in my own family, and oftener than we dare yet to proclaim. And they thought with sorrow that it might be the children of these very men who are to-day dying in the arms of their mothers."

Prof. Cecil Delisle Burns, of the London University, states that a deadly poisonous gas has been discovered. It can be easily distributed from aeroplanes and is invisible and without smell, but anyone breathing it will die in terrible agony several hours later. The gas sinks into the ground and will haunt basements and subways for days. It can now be produced in big quantities, and gas masks are the only protection. Sufficient gas can be carried in a single aeroplane to spread over a mile of the spot from where it is discovered.

20th Century Industrialism Must be Religious.—"An emphatic warning concerning the trend of industrial changes in the East was administered by Miss Margaret Bondfield, M.P., who was opening a missionary exhibition at Northampton," says the *Daily Herald*.

"The development of industries in many Eastern lands, she said, was being accompanied by manifestations of industrial conditions which were only comparable to the conditions of affairs in this country a hundred years ago.

"This would prove embarrassing to our missionaries unless the question could be tackled by international agreement, and by working on a basis of international labour standards.

"These developments were for the most part the consequences of the investment of capital from

Christian countries. It was perfectly legitimate criticism for the natives to turn to the missionaries and say:—

"You tell us that your form of religious life implies a finer and nobler condition of existence. Side by side with that there comes the Western methods of industry, which are making life into slavery for our women, our children, and

our men."

"Representatives of China, Japan and India had said in her hearing at Geneva that the lot of the mass of the people to-day was infinitely worse than it was under the young.

"This did not mean that our religion was not to go on, but that 19th century industrialism was not Christian, and that 20th century industrialism must be."

Notes on Contributors

Rev. EVAN E. BRYANT, B.A., B.D., is a member of the London Missionary Society, England. He has been in China for 18 years. He is chiefly engaged in country evangelistic work but for two years was Acting Warden of the L. M. S. University Hostel in Hongkong. He is on the National Christian Council's Special Committee on Religious Education.

Rev. FRANK A. KELLER, B.A., M.D., is a member of the China Inland Mission (loaned to the Hunan Bible Institute.) He has spent 27 years in China doing medical-evangelistic work and training evangelists and preachers. He is now connected with the Bible School and the Biola Evangelistic Bands.

Miss JANE SHAW WARD, B.A., is a member of the Y.W.C.A. She came to China in 1913. For eight years she was general secretary of the Shanghai Y.W.C.A. In 1922 she joined the National Committee of the Y.W.C.A. and is at present engaged in the Executive Secretarial Training Department.

Miss NETTIE M. SENGEL, A.B., B.D., is a member of the Church of Brethren Mission. Since coming out to China eight years ago she has been travelling among the villages in Liao Chow, Shansi, doing evangelistic work among the women.

JOHN EARL BAKER is engaged in railway work in China. He has spent eight years in Peking and has been identified with Red Cross work.

Mr. DJANG YUAN SHAN, B.A., is a graduate of Cornell University. He is the Associate Executive Secretary of the China International Famine Relief Commission. He has participated in social service, anti-opium and famine relief work.

JAMES THAYER ADDISON, M.A., B.D., is a member of the Protestant Episcopal Mission. After teaching at St. John's in the year 1909-10, he returned to the U.S.A. Since then he has visited China twice, spending six months each time. He was a representative of his Church at the National Christian Council. He is now the Assistant Professor of History of Religion and Missions in the Episcopal Theological Seminary, Cambridge, Mass.

Rev. WALTER SCOTT ELLIOTT is a member of the Brethren Church Mission. On coming out to China in 1901, he was connected with the American Bible Society. He spent three years in France with the Chinese

Labour Corps in connection with the Y.M.C.A.; and was also in charge of their repatriation at Marseilles for two years after war. He is now doing pioneer mission work in Kansu.

Our readers will be sorry to hear that Mr. Y. C. Bau (of the Commercial Press) was the victim of an attack by blackmailers on August 21st. Leaving his house to walk to his office one of the men demanded a loan of \$3,000. This money not being forthcoming Mr. Bau was forced into a motor car, but with great presence of mind, and after considerable struggle, he was able to jump into the creek at the road side, although receiving a revolver wound in the struggle. One assailant escaped and one shot himself to evade capture. We are glad to hear that Mr. Bau is doing well and the doctor hopes that in two weeks he will be all right.

Personals

ARRIVALS.

JULY:

12th, from U.S.A., Dr. W. W. Peter, C.H.E.

18th, from U.S.A., Miss Kate Ewald, S.C.M.

AUGUST:

3rd, from England, Miss Rainey, L.M.S.

12th, from U.S.A., Rev. and Mrs. W. H. Gleysteen and four children; Mr. and Mrs. Jenness; Rev. and Mrs. Allison and four children, P.N.; Mr. and Mrs. J. L. Childs, Y.M.C.A.; Miss Esta Ricketts, Miss Jenny Lind, Miss Jeanne Sloan, (all new) Kuling School.

29th, from U.S.A., Miss Rosalie Venable, Miss Helen Thoburn, Y.W.C.A.

DEPARTURES

MAY:

3rd, for U.S.A., Dr J. C. Griggs, C.C.C.

JUNE:

16th, for U.S.A., Mr. and Mrs. M. L. Cotta and one child, Mr. Clinton N. Laird, C.C.C.; Rev. and Mrs. E. C. Smyth, B.M.S.

23rd, for U.S.A., Mr. and Mrs. W. W. Lockwood, Mr. M. S. Tuttle, Y.M.C.A.

24th, for Europe, Mr. John Lockwood, Mr. Paul Harvey, Y.M.C.A., Mr. and Mrs. A. P. Cullen and two children, L.M.S.

26th, for U.S.A., Mr. C. H. Haines, C.C.C.

JULY:

2nd, for U.S.A., Mr. and Mrs. H. C. Brownell and three children, C.C.C.

15th, for U.S.A., Mr. and Mrs. C. O. Levine and one child, C.C.C., Rev. and Mrs. A. Goddard and four children, A.C.M.

17th, for U.S.A., Miss Van Der Linden, R.C.A.

18th, for U.S.A., Mr. Borst Smith and one child, Miss M. I. Thomas, Miss Smith, B.M.S., Mr. Romig, Miss Rustin, P.N., Miss Eckert, A.B.C.F.M., Miss Wheeler, W.F.M.S., Mr. H. Bradley, P.S.

19th, for U.S.A., Mr. Stelle, A.B.C.F.M., Miss Hoy, R.C.U.S., Mr. and Mrs. Suhr and two children, U.E., Mr. H. B. Refo, C.C.C.

21st, for Canada, Miss Sturdy, Miss L. Russell, C.M.M., for U.S.A., Mr. and Mrs. Brown and two children, P.S., Miss H. Stroh, P.N., Miss L. A. Schleicher, Dr. C. F. S. Lincoln and one child, Miss L. Minhinnick, Miss Mary Standring, Dr. and Mrs. J. H. Snoke, A.C.M.

22nd, for U.S.A., Mrs. M. S. Tuttle and two children, Y.M.C.A.

26th, for U.S.A., Miss Amy Brown, N.H.M., Mrs. E. L. Karr, P.N.

31st, for U.S.A., Miss M. R. Anderson, C.C.C.

AUGUST:

2nd, for U.S.A., Miss C. M. Garrison, Miss B. Tonkin, C. and M.A., Miss Terrell, M.E.F.B.

3rd, for U.S.A., Miss Harriet Smith, Y.W.C.A.

7th, for U.S.A., Miss J. E. Fisher, C.C.C.

10th, for U.S.A., Miss Genevieve Lowry, Y.W.C.A., Miss H. H. Smith, Y.M., Mr. J. D. Schaad, A.C.M.

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28th, for U.S.A., Mrs. McCann and one child, A.B.C.F.M.

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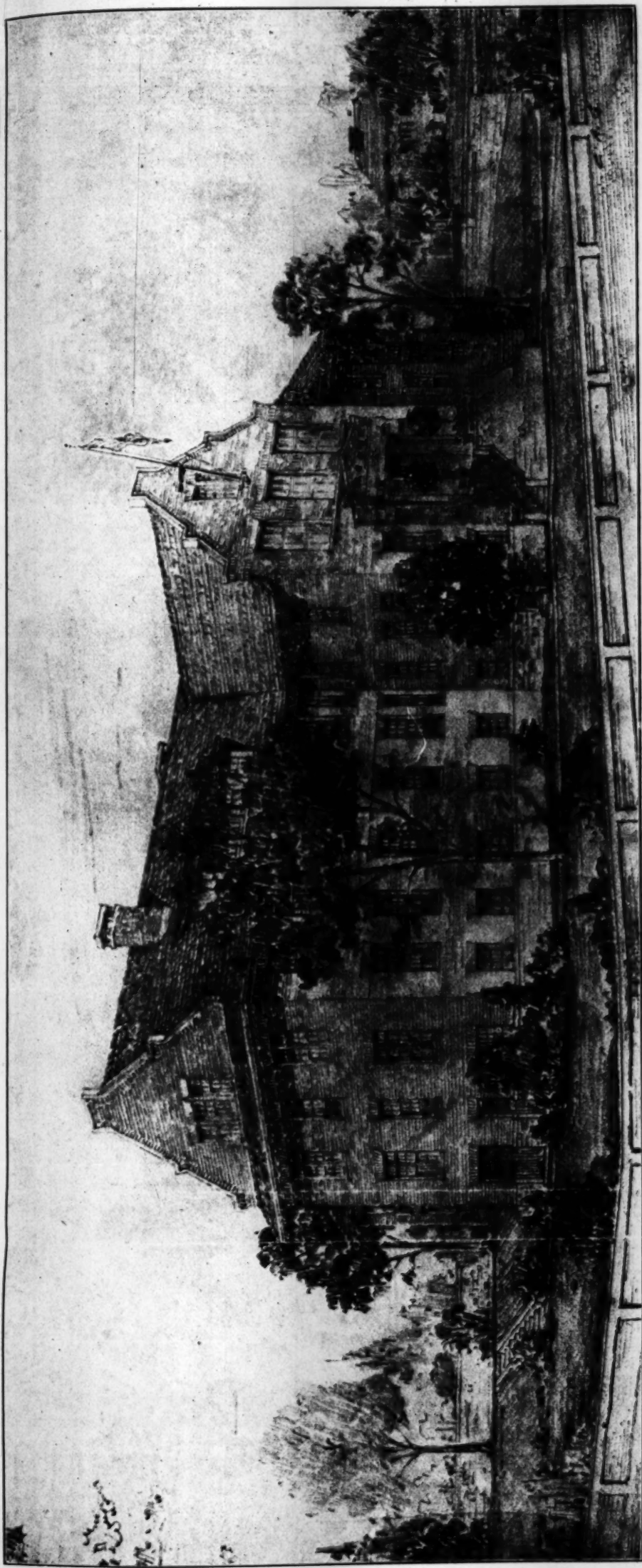
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HOSPITAL AT WEIHSIEN, SHANTUNG. Mission Architects Bureau —Architects

For Plan see opposite page 647